

K
1. Catonis Disticha de Moribus.

2. Dicta insignia Septem Sapientum
Græciæ.

3. Mimi Publiani, sive, Senecæ Proverbia,
Anglo Latina.

*Cato item Grammaticæ interpretatus Latinis
& vernaculis vocibus pari ordine,
sed diversis lineis alternatis.*

Quò se ætatulâ Pueriles Præcepta vitæ
communis ita legant ut intelligant.

*A Carolo Hoolo, A. M. Privata Scholæ
Grammaticæ Institute in Auriscum
viculo apud Londinates.*

1. *Cato's Distichs, concerning Manners.*

2. *Excellent Sayings of the Seven Wise Men
of Greece.*

3. *Publius's Stage Verses, or Seneca's Pro-
verbs, in Latin and English.*

*Likewise Cato Construed Grammatically,
with one Row Latin, and another English.*

*Whereby little Children may Understandingly
learn the Rules of Common Behaviour.*

By CHARLES HOOLE, Master of Arts,
and Teacher of a private Grammar School
in Goldsmith-Alley, London.

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An Advertisement touching CATO, and
some other School-Books,

Translated by CHARLES HOOLE.

BEING abundantly perswaded, that the Latin Tongue may as readily be attained, as the French and other Languages are with us; or, at least, to a great deal more Perfection, both for Speaking and Writing, than commonly it is, and that also according to our old way of teaching, did we use such Means to facilitate it, as they do in other Countries; I have seriously attended that Method, and (as God hath given Opportunity) contrived sundry Helps, whereby I thought I might (probably) ease my own Pains, and ready my Scholars at their Books.

And whereas I have hitherto forbore to mention the particular use of those already published, (because I have still in mind, after some other Requisites provided, to make a full Discovery of the Art of Teaching, proceeding orderly from the very A B C to the height of what is attainable to at a Grammar School) to satisfy their Desires, who continually importune me to say something here by way of Preface, touching the Course I take, and the Benefit I find in teaching this and other School-Books thus translated by me, I shall now freely impart my School-Method, so far as concerneth those Books, and so fully as is requisite by Writing. And hereby, I presume, I shall neither exasperate others, nor do prejudice to myself.

For I know very well, that the proportioning

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of things taught to the Learners just Capacity, and the ordering of present Documents, in relation to the past and future, so as to help the Memory to retain the one, and prepare the Understanding for receiving the other, still carrying on his Affections to covet more, is a meet Flight, and yet a Master-piece in our Profession: *Which indeed it is very difficult to discourse on, if not impossible to discover. Because (as I conceive) this Ars in-fundendi is continually attended with so many Circumstances, and requires such prudential Considerations, as none can possibly observe and think on, but those that are very circumspect and assiduous in a long continued Practice. Scire quid deceat, est caput artis, quod nullà arte docetur, is very true in School-teaching.*

When a Child therefore is, 1. So well acquainted with his Entrance into the Latin Tongue, as that he can tell you (according to his Rudiments, or Grounds of Grammar) what part of Speech any Word is, what are its Accents, and with what it agrees, or by what it is governed according to Rule. 2. When he can decline any Noun, and form any Verb, and render the Rule of the Genders of the one, and of the Prater-tense and Supines of the other, out of Propria quæ maribus, Quæ Genus, and As in Præsenti. 3. When by the daily use of his Vocabulary, and Phrases, he hath a good Stock of proper Words and neat Expressions, so as plausibly to deliver himself upon any familiar Occasion. 4. When he hath been exercised a while in construing, parsing, altering, and imitating the Collections out of the lowest School-Authers,

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Authors, and can do it Grammatically, though not altogether so exquisitely, as may be expected and attained to by After-practice. 5. When he can read either English or Latin pretty distinctly, and can frame to write truly and legibly, and to keep his Books fair: Then let him take an easy Progress in the same Language by the help of his Latin Grammar, and the Authors already provided him, after this Method.

1. Let him, together with his *Sententiæ Pueriles*, procure himself a little Paper-Book of the same bigness, and handsomely ruled, in which let him every Monday, Tuesday, and Wednesday, in the Forenoon (after he hath read two or three Verses in the Latin Testament, and repeated his Grammar part) 1. Write down half a Page of the Sentences both English and Latin, according to the Printed Copy, and get them by heart, as he writeth them, which will cause him to be more intent upon the Matter, and to write more truly and leisurely. 2. Let him repeat so many of them as he is well able (without tiring his Memory) by heart, out of his own written Copy, and construe them likewise memoriter, sometimes out of English into Latin, and sometimes out of Latin into English. 3. Let him parse as many Sentences as the Time and your Leisure will permit you to hear; and be sure he decline those Nouns, and form those Verbs through, which seem more difficult, and inform him touching what Rule you know he is not so well acquainted withal in his Grammar, or which he doth not so well understand, and let him turn to it. For this purpose he should always bring his Grammar with him when he

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cometh to say his Lesson. 4. Shew him how to imitate or vary one of these Sentences, and then cause him to write it down, taking special heed to the placing of his Latin Words in Latin Order. Ex. gr. When he hath said Grammatically, i. e. as our Words stand in English.

Opitulare amicis. Be helpful to thy Friends.

Let him change some Accidents of the Words thus;

Opitulabor amico. I will help my Friend.

Afterwards let him imitate it, by altering some of the Words, and keeping the Construction in the Latin Order, thus;

Amicis opitulare. Help thy Friends.

Miseris opituletur Deus. God help poor Folks.

Sociis nostris opitulabimur.

We will help our Fellows.

Then help them to understand and remember it, by shewing them how to return an Answer in the same Case that the Question is made in; as,

Q. *Quibus opitulaberis?* A. *Amicis.*

Q. *Whom will you help?* A. *My Friends.*

And in the same Mood and Tense.

Q. *Amicis tuis quid debes facere?* R. *Opitulari.*

Q. *What oughtest thou to do for thy Friends?*

A. *To help them.*

On Mondays and Wednesdays in the Afternoons (after the Vocabula's repeated) let a Boy, 1. Transcribe out of Cato, into a Paper-Book provided for that purpose, two or three Distichs Latin and English; and as he writes them, let him get them by heart, and afterwards rehearse them so, according to his written Copy.

2. Let

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2. Let him construe them Word by Word memoriter (and to help him in so doing, let him make use of Cato Grammatically construed) and parse them according to the Grammatical Order. 3. Let him oppose every Lesson by way of Question and Answer, both English and Latin, which he should thus write down in two Columns in a little Book, ex. gr. out of the first Distich.

Q. What is God?

A. A Spirit.

Q. How know you that?

A. Verses tell me so.

Q. How is God then to be worshipped?

A. With a pure Mind.

Quid est Deus?

Spiritus.

Unde id scis?

Sic dicunt carmina.

Quomodo ergo colendus est Deus?

Pura mente.

And then, 4. Let him give you the Sense of the Distich, thus.

God, who is a Spirit, is chiefly to be worshipped of us, and that with a pure Mind.

Deus, qui est Spiritus, à nobis præcipuè & pura mente colendus est.

On Tuesdays and Thursdays in the Afternoons let Children learn to talk with one another, according to the Expressions they meet with in Pueriles Confabulationiunculæ, and Corderius's School-Colloquies, thus; 1. Let them construe a Colloquy, or more, verbatim. 2. Cause them to analyse exactly (at the least) one of every part of Speech in it, and to decline a Noun, and conjugate or form a Verb thorough out. 3. Let them take a Clause, or a whole Sentence, and alter it quite to another Meaning, by other Words,

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placed in the same Order that those are in the Book.

4. Let them try who can say the most part of a Colloquy by heart, and see how well they can imitate it.

5. Let them frame a Colloquy of their own in English, and turn it into Latin, marking, according to the Figures of their Books, the Page or Colloquy, and Line, where the Words, and Phrase, or Sentences they make use on, are to be found, especially if they be such as they seldom meet withal.

But however, Let them have a Paper-Book, wherein the Grammar Rules are written, after the manner of common Places, or Heads; and ever as they find Examples in these Authors answering their Rules, let them write them down under them. Let them likewise have a Book for Phrases, Alphabetically contrived, wherein they may write down such Elegancies as are worthy the present noting, and which they may come to make use of at another time. The Benefits which accrew to Children by thus canvassing these lesser Authors, are extraordinary: For, 1. It bettereth them in reading either English or Latin. 2. It teacheth them Orthography, and fair Writing. 3. It makes them rightly to understand what they learn, and easily to remember it, by presenting every thing to the Fancy as well by the Eye as the Ear, and imprinting them fast upon the Memory by an earnest Intention and Reiteration. 4. It not only helps them to construe surely, and with confidence; and, 5. To parse readily any Word in their Lesson (which are things meerly Grammatical) but also, 6. Instructeth them in the Moral Art of Learning, both how to behave themselves, and to speak as those
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of better Breeding. For it maketh the Matter, Words, and Phrases in every Lesson their own, and stores them with Copy and Variety of both, to use upon any Occasion. And this is it which Mr. Brinsley truly calls the very picking out of this Kernel, and the Life of every Lecture.

Now for the translating of these Books, to the end they might be thus improved to the Childrens greater Advantage, I conceived there was to me a necessity so to do, if I mean at all to use them, as (I observe) the generality of School-Masters have done both here and beyond the Seas for many Years, and some Ages together.

1. In regard the Parties to whom they are commonly taught are but little ones, of about Seven or Eight Years old, who are not so well able to apprehend Terms of Art, and digest Rules, as to imitate, remember, and repeat the Forms of Speech in any Language; wherefore, when they have gained some Knowledge, the Rules may be better instilled into them, by informing them in a Practical way, why they said thus and thus, and directing them withal, how to say the like, when they are put to it.

2. A Book altogether Latin is (as I may term it) a meer Barbarian to our Children, that are ignorant in the Tongue, and therefore know not one Word in the Book what it meaneth, further than it is told them. Hence cometh it to pass, that when the Master, or (as in many Schools) a Boy takes upon him to interpret a place in an Author, and tell Children verbatim what he meaneth (though never so distinctly,
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and twice or thrice over) the *Work of Construing* proves so elaborate, that they can receive but a very little at one Lesson, whereas the more one hears or reads of any Language, and oftner he meets with the Words and Phrases in it (so he do but well understand what they mean) the more apt he is to remember them, and the sooner and the surlier to attain the Tongue. Moreover, a Book only Latin, presents in it many things to be considered at once (and the most of them beyond a Boy's Apprehension) before one can understand it, viz. the proper, and then the tropical Signification of the Words, and which of many is to be used in each particular Place. 2. How the Words are to be transposed from the Rhetorical to a Grammar Order. 3. How every Elegancy and Phrase is to be rendered according to the natural Idiom. 4. How the Sentence or Speech doth hang together in our Language, so as to express the same Sense that it bears in Latin: For the pondering of all which, a young Learner had need to be helped, by having the Languages set down as they answer one another, that thereby he may be able to compare them both together, and express the one by the other, giving to each its due Propriety.

3. Because the Profession of a Latin School-Master is to teach the Latin Tongue, and not the Grammar only (which is but an Introduction to it) and Experience tells us, that no Language is more readily got than by familiar Discourse in it, and Ability therein is no way sooner gained than by comparing the Tongue we learn with that we know, and asking how they call this, or how they say that in another

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Language, which we are able to express in our own.

4. *The having of these first Books merely Latin, seemed a main Cause why Children made so little Progress in them, and with so little Benefit or Pleasure. For commonly they peruse not above six or seven Leaves in some one of those Authors, not regarding them further than to construe or parse their present Lesson, which they seldom do as they ought, because they do not well understand them; whereas by having them in English and Latin together, they will run their Books two or three times through, and readily perform any Task their Master shall impose upon them.*

5. *Whereas many that had tasted the Sweat of their own Labours, and were free in imparting it to others, had formerly certain translated School-Books (by which many Hundreds, that have industriously used them to help themselves, and others, in the Latin, have received much Benefit) I observe the present Rarity of such Books had made them excessive dear, and therefore conceived it requisite to make them more common; and that both the English and Latin might be had under one, I have set them down constantly together.*

6. *This, I conceive, is the surest (if not the only) way to avoid Anglicisms, and other Barbarisms, which are incident to Children in making of Latin. For where a Rule many times cannot be had to direct them, nor their Dictionaries be able to supply them with Words and Phrases, their Authors may. And it is undoubtedly better for a Child to learn to speak well at the first, than after he hath got an Habit of Bald, Duncical Latin (as they call it) by attending only
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the Rules, to be first made to unsay it, and then to express it better, as his Author hath done.


7. I might alledge further, that these manner of Translations may prove beneficial, though not so necessary altogether, to many at riper Years, as well as to little Boys, viz. 1. To the weaker sort of Country-School-Masters, that have no Supply of Books, who may hence gain the true Construction of a Place which seems doubtful, obscure, or erroneous. 2. To young Students, who come not perfectly grounded to the Universities, as it is meet, who by using Books translated may attain a Copy of proper Language, without trusting too much to Dictionaries, which do oft-times fail, if not deceive them. 3. To those that have lost their Latin Tongue, and would recover it by their own Industry. And lastly, to them, that after a little insight into it, having no other means to increase it but by these Books, which do serve, upon my Knowledge, to many instead of private Teachers, and are effectual; with a little Direction now and then, when the Learner finds himself at a loss.

Touching the manner of Translating, I observe, many Men, many Minds, and therefore there are many Methods or Ways taken by many. Some set down the English only, as Mr. Brinsley; some the English and Latin together, and that Word by Word, as Mr. Hayn; or Clause by Clause, as D. Web; or Speech after Speech, as Mr. Bernard. For my part, I have observed that Course which I found most agreeable to my Scholars Apprehensions, which I see also taken by the French, Dutch, and other School-Masters in Foreign Parts,
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who do certainly sooner gain the Latin Tongue by admitting these Helps, than we that abandon them in England. I have endeavoured to frame my English Style to the Latin, so as at once to reach the Author's true Meaning, and to condescend to the Capacity of a young Learner. As for rendring of Words Grammatically, I have sometimes done it, where other Words would have seemed to carry the Child too far aside. Sometimes I have purposely set down the Sense of the Latin, as we express it in English Discourse, that a Child may thereby be enforced more diligently to search out of his way of Construing. And I find that Children which have been exercised in Vocabularies and Grammar Rudiments, will in a very short time be able to construe Grammatically of themselves; because the Sense, and Grammar Order, and Knowledge of the Words before-hand, direct them very readily to what they should say, and there quickly recall their own Errors. I have therefore taken the most Care to make our English answer the Latin in its Propriety of Words and Phrases. For, to render the Latin Word for Word, would seem too harsh in our English Tongue, which would sometimes scarce be understood to be English, and Children are short of Judgment, how to give the right Signification of Words; especially where the Matter is not familiar unto them; which I conceive to be the main Reason why so many have rejected these more ancient and first School-Books, especially of late Years, and since our Children are put to Latin so early. Where Places admit of a double Sense, I have followed that which in the Judgment

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ment of Commentators upon that Place seemeth the most natural, and where they admit sometimes of a double Text, I have made the Construction also double. The Elegancies that occur more remarkable, I have caused to appear by the change of the Letter in the Print, and the Sentences are pointed at with this Mark . I have commonly rendered you for thou, or thee, because our Children are generally now taught to say so (especially in common Discourse) for Manners sake; for, quid me tuillas? is every Body's Reply now a-days. To whom do we say thou, except he be much our Inferior? though Erasmus was very angry with all such in his time as would not endure to be thou'd.

Some School-Masters there are, very eminent for their excellent Abilities, and long Experience (and such whose Persons I acknowledge myself much bound to reverence) that (because of some suspected Inconveniences) are utterly averse to all manner of Translations of School-Books. Now I intreat these more seriously (and in friendly manner, as I study to write this) to consider, whether more Benefit hath not commonly redounded to Schools where Translations have been used, than where they are totally excluded? I mean, so as to make the Scholars learn more chearfully, and the Masters to teach more comfortably.

I. Seeing it is manifestly apparent, that since Mr. Hayn put on the Construing-Book, the Grammar hath been sooner and more profitably learnt by the generality of Children under Ten, than ever it was before by here and there a Youth near Twenty Years old. And tho' the most School-Masters, at its first coming

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ming up, exclaimed against it, and with all Strictness forbid it to come within their Schools, yet the Help it did to Children at home and underhand, toward the Performance of their Tasks, and the Ease that Masters found in having their Children prepared beforehand for their Lessons, has so far convinced Men, and prevailed, that a Million (I believe) of those Books have been sold; and that which we call Lillie's Grammar is now seldom bought without a Construing-Book, to explain its Meaning.

2. We see it evidently, that the Greek Tongue hath been more generally studied, and more easily attained, and that to a great deal more Perfection than formerly, both at Universities, and elsewhere, since all those Orators, Poets, Histories, Fathers, (and what not) have been translated into Latin.

3. The Practice of some Masters, that make use of Interlinearies for themselves, whereby they learn the Eastern Language (not to speak of their construing the French or Spanish Bibles by the help of an English one) may excuse their Scholars; and convince them, that Translations may as well be allowed to Children as Men. If they say, Boys must work it out by their own selves, I may reply, that they have neither that Strength of Judgment, nor Aptness to devise ways (whereby to help themselves at a loss) that Men have, and therefore should not be left (as commonly they are) to shift for themselves more than Men would be.

4. I think it is as profitable for a Child, having had his Lesson once construed to him (or not at all) to learn how to construe perfectly by a Book, as by his Master's
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often telling him, who (perhaps) sometimes chides him, because he dith no better remember. And the poor Boy therefore, to fasten it the better in his Memory by the Sense, makes use of his own weak Shifts, to scribble the Word (which he conceives, but is not yet sure) his Master told him; in the Margin of his Book. I am sure it is more Encouragement to the Scholar to know where to help himself, and less Trouble to the Master, that he can do as well without him: Not to say, that it conduceth something to the fairer keeping of their Books. What need I care what way my Scholar con his Lesson, so he can say it truly? The easiest way for himself to learn, is the acceptablest way for me to teach him by; and the most profitable doubtless to us both, if it be constantly followed to the gaining of an Habit.

Now whereas it is objected, that Translations in a School are means to beget and maintain, 1. Idleness in the Master; and, 2. Truantlines in Scholars: I answer,

1. I observe them that commonly make this Objection, to be conversant rather in teaching Scholars that are towards Maturity, both of Age and Learning, than in entring little ones into a Tongue, whereof they know nothing. However therefore with them there be no need of such mean Sub-diaries as these, yet with others there may.

2. This Objection is but a groundless Suspicion of theirs that have never made use of them; which till they do, they can never certainly say what Conveniences or Inconveniences attend them. In the mean time their Opinions are no infallible Proofs, and I will not take upon me to refute them; being not desirous

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strows to impose upon any Man, either in Matter of Judgment or Practice.

3. But this I can confidently say, (now near upon twenty Years Experience in this Calling, as well publickly as privately) 1. That a Master, whose own Eyes ought to be his constant and best Monitors among his Scholars, shall not want Employment, were his Work made never so easy to his Hand, to see that Children do orderly behave themselves, and diligently perform their Tasks within their limited Times. 2. Tho' Translations do make the Master's Work in teaching a great deal more easy, because Children, with a little of his Direction, may be able by their Help to construe and parse their Lessons, yet doth it not therefore follow, that by them he hath nothing left him to do: For it is some Work to hear, and instruct, and examine his Scholars, in repeating their Tasks (tho' they be never so well prepared, and ready in saying); and if, because they can say readily, he dispatch them the sooner, he may take the Opportunity to shew them how to observe, imitate, or make use of the Passages in their Lessons; and by thus doing, he shall improve their Knowledge, both for Behaviour and Language; and indeed this is the End of all our Learning, that we may know and do our Duty both to God, ourselves, and other Men, and perswade those Men with whom we converse to do so too.

4. Those Helps are so far from making Children any way to truant it, that they exceedingly increase in them a Desire to their Books, and make them continually (in School-time at least) to busy themselves about them. For, 1. They take away those dulling Disheartnings, that do usually befall Children (when
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they are put to get a Lesson, the Meaning whereof they do not well understand) who, when others forbear to tell them, and their own Contrivance to help themselves fails, do presently despair of what they are about, and look no further after it. 2. The writing, imitating, examining, and doing other things for the Improvement of their Lessons, will afford them little time to be idle; whereas, when Boys have no more to do but that every Day's Work of construing and parsing, they spend little or no time in looking after it, but either betake themselves to some busy Chat, or foolish Pastime, or (which is worse) sit sottishly idle in the School, or slip out at the Door; and there they do emanere, tarry forth (which is properly to truant it) if they do not withall commit some egregious Misdemeanor or other. 3. One may imagine that a Lothness rather to undergo the Burden of reading so many Exercises as Children can readily perform by Help of these Translations, and a little Direction of the Master now and then, should incline many Masters not to neglect them, than any fear of having too little to do in a Calling so every way cumbersome and full of Toil. But for the Trouble of reading Exercises, a discreet Master can devise better ways, how to help himself in it, than I can at this time stand to prescribe.

5. Let who will object further what they please to imagine against it, so long as we see this Course (which I use in private, and do now commend to the Publick) of teaching Language by Language, as well as by Grammar Rules, is that which they take, for the most part, in all Places beyond the Seas, and by which they outstrip us in Latin. And no wise Man will be angry to see English Boys have an

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easy Helps for the Latin, as those commonly have in Foreign Parts, seeing our Language hath very little Nearness to the Latin, whereas others of most Use and Eminency with us, (i. e. the French, Spanish, and Italian) seem wholly to be bred out of that Tongue now corrupted.

6. My Intentions are not to fill the Schools (as some are merrily said to have done the World) with Translations, but only, by the help of some few selected ones, to bring on the younger sort of School-boys in Grammatical Exercitations, and getting Language, till they be able to help themselves in the purest Latin Authors. And this I conceive they will readily do, after they have run over (besides the Books already mentioned) *Aesop's Fables, Terence, and a competent Number of select Epistles: All which I have now in hand, and endeavour (as God affords me Opportunity) to finish, according to my Agreement with the Company of Stationers.*

It would be tedious to myself, and Reader, to continue a Discourse touching the Author of this Book of Disticks, as, 1. To dispute whether Cato Major, or Cato Minor, or Valerius Cato the Grammarian, might not have been Authors of it. Or, 2. To enquire the Reasons, why some have fathered it upon Seneca, some upon Chrysostom, and others upon Ausonius. Or, 3. To determine which of these three was its ancientest and justest Title, viz. *Ethica Catonis, Tullius de Præceptis Catonis*, (whereby some have thought Tully compos'd it) or *Libellus elegantissimus qui inscribitur Cato*. Or, 4. To censure with Erasmus and Scaliger that this Book was called Cato, because it hath in it Sentences worthy of Cato,

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or is able to make one that observes them a wise and well-behav'd Man, as Cato was.

I shall only say, that this Book hath been every where approv'd on, and taught in Schools of all Countries for these many Ages together, insomuch as Platinus turned the Distichs into Greek. Erasmus made Scholia's, and others before him had written Commentaries upon them. Corderius, for his own Ease and Scholars Benefit, construed them into French, and some (about seventy Years since) converted his Construction into English. Sir R. Baker, J. P. and sundry others, have rendered them in English Verse; so that I shall neither seem to introduce a new Author, or to bring any uncouth Device into our Schools, if, for the sweetning of this Poet, and that Children may more easily digest it, I take the like Course that others of greater Worth have done before me.

Those Arguments (I confess) which Mr. Mulcaster, and some others, have used against these Books (and this chiefly, that it was too serious for little ones that mind nothing beyond their Toys) did much sway me to forbear the use of it in my School, till both by turning it into an easy English Verse (as near as might be to the Latin) and construing it verbatim in an interlineary way, I had rendered it more suitable to their Apprehensions. And now they sometimes delight both me and themselves, in striving who can repeat the most Distichs both in English and Latin by heart, after they have writ them fair (as I have said) in Paper-Books. Corderius, in one of his Colloquies, brings in some of his Scholars thus exercising themselves, and vying Memories. What I have hitherto done, or intend (by God's Blessing) farther, in facilitating the way

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way of teaching, was occasioned by my own private Endeavours to bring on Children in a chearful and continued Exercise of reading, writing, and speaking the Latin Tongue, as well as English, and to acquaint them all along (according to the Pitch of their Capacity) with the Rules of Grammar, letting them see how far both Languages agreed in that Art, and wherein they differed. And this I dare thus publickly aver upon Trial, that whereas (especially since I have got those Helps printed) I am constant to my Rule (which of late I have observed to be enjoined by Chr. Helvicus) never to whip a Boy for his Book, or (as my Tutor once advised me) not to punish a Child for his Intellectuals, tho' I seldom let voluntary Misdemeanors in point of Manners go unpunished, (especially where I meet with a stubborn Spirit) I rarely have a Child come to me that doth not studiously attend his Learning, and after a while make shew of Profit.

And again, whereas I had formerly fram'd my Method so, as I usually saved one Year in seven of what I knew others commonly spent; I have sensibly of late gained upon myself, so as to gain one of three, of what I have spent heretofore. Nay further, where I have to do with those of riper Years, whose Abilities and Occasions require more Expedition, and less Attendance, I do constantly undertake in six Months to make them intelligibly to peruse any ordinary Latin Author, and to give the Grammatical Reasons for what they read; and I bless God I fail'd in performance with none that have carefully attended their appointed Hours, which is once in two Days to receive Directions, and employ their spare time accordingly. The main

An Advertisement

thing to be required, either from Children, or Men of Years, is a willing Mind to be taught, and an attentive Ear. Parents therefore might do very well, when they bring their Sons to the School, either to engage for their quiet Demeanor there, or to leave the Master to his Power to command it, or (at least) to forbear such Expressions of Indulgency as may encourage them to Rudeness beyond Controul.

I have wondered to hear that some of our Profession should blame others, for going about by these Means to prostitute Learning, and to make the Way of Knowledge too common a thing, which in my Judgment is impossible. For, let the Way be never so easy, all will not desire to go it; and if one should begin never so early, and proceed never so fast in a way of Learning, it would be with him as it is with other Travellers, who when they have once come whither the Earth and Sky seemed in their Eyes to meet, they find the Heavens as high as formerly it was above them, and meeting (as some rudely call it) of the Earth and Element, to be still as far as they can ken before their Face: And the wisest Man alive will ingenuously confess (as wiser Men than he, perhaps, have done before him) that all the little which he knoweth, is nothing in comparison to that Infiniteness of things whereof he is ignorant. Besides, were the Art of School-teaching never so common, there are Children enough (but especially in London) to be taught, and it is work for more than one Man to reduce our corrupted Nature to good Order. For my part, I have often wish'd, that all Parents were able to teach their own Children; for then they would either ease School-masters by setting their Work more forward, as sometimes they

touching CATO, &c.

they do their Servants, or more liberally reward their Pains that diligently and faithfully perform their Trust, in a thing of such Concernment, and wherein themselves have no Judgment.

I know it is with Books as with Dishes at a Table, where every one tasteth what he best liketh, and some prefer mere Kickshaws before solid Meats. I ever liked that free Law of Hospitality, viz. Every Man what he pleaseth; and therefore amongst others I only present my Dish, and press it upon no Man's Stomach. And forasmuch as I neither oppose nor prescribe to others, I hope none will trouble themselves to oppose, or detract from me, but either candidly censure what I thus freely communicate, or commit their Misdoing to the common Test.

It is God I serve in what I do, and my Country that I desire to benefit; and as I repose myself securely upon God, in assurance of his Protection, so I hope none of my Country-men will envy or malign my Undertakings. But if any Man do so, I account God's amiable Countenance, and the Encouragement I receive from Men of known Integrity and Learning, to have far more Force to bear up my Spirits, than their Cavils can be to deject them. And now, whether I seem to have said too much, or too little of this Subject, I forbear more than to say,

Reader, tho', perhaps, this may not please thee, it may profit some of thine; and therefore scorn not the Tender, from him that hath often profest himself, and now subscribes, that he is thus

Ready to serve thee, and thine,

From my School,
June 3, 1659.

B 4

CHARLES HOOLE.

Mr. TRIPLET's Opinion touching those
Translations.

SIR,

TIS true, that Translations of School-Authors are excepted against by many Persons of Learning and Judgment, as conducing to promote Truantry in Children, who are forward enough to learn with as much Ease as they can, and delight not in any thing that expects any Pains at their Hands. But as some would not swim at all, if they were not first entered with Bladders; so many would not so much as think of wading in the *Latin* Tongue, if they were not brought on with such facile Manuductions as these.

Since I have rolled this Stone, I can upon good Experience say, that I have good cause to thank you for your Pains in this kind: For what between Dulness on the one side, and Laziness on the other, I should not have made so great a Progress in many under my Charge, had not your *smoothing the Way* thus invited us to pass on.

And if the Master please, these *Translations* may prove *meer Helps, and truantly Refuges*: When he doth not content himself with the Child's Answer, simply as it lies in the Book, but by varying Genders, Numbers, Voices, Persons, Moods, Tenses, &c. doth so Grammatically catechize and instruct his Scholar, that by every Sentence which you have translated, he is able to make such another; and perhaps the Child that is thus taught, may sooner learn to go *a high-lone*, than he that is taught to go without a *Standing-stool*.

This is my *Opinion*, I will not call it *Judgment*, for fear of offending them that judge against it. The Truth thereof I submit to the wise. This Truth I am pretty sure of, that I am,

Hayes, June 25.

—53.

Sir,

Your Affectionate Friend,
and Lover,

THO. TRIPLET.

The Preface, with some
very short Precepts
in Prose.

WHEN I observed
very many Men to
mistake grossly in point of
Manners; I thought we were
to help and inform their
Judgments; chiefly that they
might live gloriously, and at-
tain to Honour.

5 Now, dear Child, I will
teach thee how thou mayest
order thy Behaviour.

Therefore read my In-
structions so, as that thou
mayest understand them.

For to read and not to un-
derstand, is to neglect.

And therefore,

Humbly pray to God.

10 Love thy Parents.

Respect thy Kinsfolks.

Stand in fear of thy Master.

Keep that which is commit-
ted to thy Trust.

Fit thyself } for the Pleading-
place; or,
to the present
Occasion.

15 Keep Company with
good Men.

Come not to the Council
before thou art called.

*Præfatio, cum brevissi-
mis citra carmen præ-
ceptis.*

CUM animadverterem
quam plurimos ho-
mines errare graviter in via
morum; succurrendum &
consulendum Opinioni eorum
existimavi; maxime ut glo-
riose viverent, & honorem
attingerent.

5 Nunc te, fili charissime,
docebo quo pacto mores ani-
mi tui componas.

Igitur præcepta mea ita le-
gas, ut intelligas.

*Legere enim & non intel-
ligere, negligere est.*

Itaque,

Deo supplica.

10 Parentes ama.

Cognatos cole.

Magistrum metue.

Datum serva.

Foro te para;

vel,

Foro pare.

15 Cum bonis ambula.

Ad consilium ne accelleris,
antequam voceris.

Be

2 The Preface.

- Be cleanly.
 Salute willingly.
 Give place to thy Better.
 20 Spare thine Inferior.
 Keep thine Estate.
 Preserve Modesty.
 Use Diligence.
 Read Books.
 25 Remember those which
 thou hast read.
 Have a care of thine
 Household.
 Be courteous.
 Be not angry without a
 Cause.
 Mock no body.
 30 Laugh not at a Man in
 Misery.
 Lend a thing; (but)
 See to whom thou lendest it.
 Be by in Judgment.
 Make Feasts seldom.
 35 Sleep as much as may
 suffice Nature.
 Keep thine Oath.
 Refrain thyself from Wine.
 Fight for thy Country.
 Believe nothing rashly.
 40 Take Counsel of thyself;
 or,
 Take safe Advice.
 Avoid a Whore.
 Attend Learning.
 Thou must not lye.
 Do good to good Men.
 45 Be not a Railer.
 Keep thy Reputation.
 Judge according to Right.

Prefatio.

- Mundus esto.
 Saluta libenter.
 Majori cede.
 20 Minori parce.
 Rem tuam custodi.
 Verecundiam serva.
 Diligentiam adhibe.
 Libros lege.
 25 Quos legeris, memento.
 Familiam cura.
 Blandus esto.
 Irasci abs re noli.
 Neminem riseris.
 30 Miserum ne irriseris.
 Murum dato; (sed)
 Cui des videto.
 Judicio adesto.
 Convivare raro.
 35 Quod satis est dormi.
 Jusjurandum serva.
 Vino te tempera.
 Pugna pro patria.
 Nihil temere credideris.
 40 Tu te consule.
 vel,
 Tutò consule.
 Meretricem fuge.
 Literas disce.
 Nihil mentiri debes.
 Bonis benefacito.
 45 Maledicus ne esto.
 Exultationem retine.
 Equum judica.

The Preface.

Win thy Parents by Forbearance.

Remember a Courtesy received.

50 Stand by the Judgment-Seat.

Be advised.

Use Virtue.

Moderate thine Anger.

Play with a Top.

55 Avoid Dice.

Do nothing according to the Opinion of thy Strength.

Disdain not a meaner Man than thyself.

Do not covet other Mens Goods.

Love thy Wife.

60 Instruct thy Children.

Admit the same Condition which thou offereſt to others; or,

Endure the Law which thyself ſhalt make.

Speak little at the Table.

Affect that which is juſt.

Bear Love contentedly; or,

Be not angry becauſe Men love you.

Præſatio.

3

Parentes patientiâ vince.

Beneficiû accepti memor eſto.

50 Ad prætorium ſtato.

Conſultus eſto.

Utere virtute.

Iracundiam tempera.

Trocho lude.

55 Aleas fuge.

Nihil ex arbitrio virium feceris.

Minorem te non contempſeris.

Aliena concupiſcere noli.

Conjugem ama.

60 Liberos erudi.

Patere legem, quam ipſe tuleris.

Pauca in conviviis loquere.

Illud ſtude, quod juſtum eſt.

Amorem libenter ferto.

The

The First Book of Cato's DISTICHS concerning MANNERS.

- 1 **I**F GOD, as Poets say, a Spirit be,
Let him with upright Mind be serv'd by thee.
- 2 Watch always more, and be not given to Sloth;
For daily Rest affords to Vices Growth.
- 3 Think it a Virtue chief, to speak in Season;
He's next to God, that can hold's Tongue with Reason.
- 4 Scorn to thyself by thwarting cross to be;
Who falls out with himself, with none can gree.
- 5 If thou into the Guise of Men dost dive;
Whilst they blame others, none without Fault live.
- 6 What thou hold'st hurtful leave, though dear to thee;
Safety sometimes to Wealth preferr'd must be.
- 7 As things require, be either stern or kind:
For wise Men without blame oft change their Mind.
- 8 Believe not rashly when thy Wife complains
Of Servants: Whom thou lov'st, she oft disdains.
- 9 When you advise one, though he do not heed;
Yet if you love him, in your Way proceed.
- 10 To strive in Words, with Men of Words, despise;
All Men can speak, but few are truly wise.
- 11 Love others well, but love yourself still most;
Be good to good Men, but not to thy Cost.
- 12 Shun Rumours, lest thou be'st as th' Author nam'd;
Silence hurts none, but some for Words are blam'd.
- 13 Do not thou promise what is promis'd thee:
Faith is but rare, because Words are so free.
- 14 When any thee commend, pass Judgment just
Touching thyself, and do not others trust.
- 15 Others good Turns to thee be sure to tell;
But nothing say, when thou thyself dost well.

Catonis DISTICHORUM *de MORIBUS*
Liber Primus.

- 1 **S**I Deus est animus, nobis ut carmina dicunt,
Hic tibi præcipue sit purâ mente colendus.
- 2 Plus vigila semper, nec somno deditus esto:
Nam diuturna quies vitiis alimenta ministrat.
- 3 Virtutem primam esse puta compescere linguam;
Proximus ille Deo, qui scit ratione tacere.
- 4 Sperne repugnando tibi tu contrarius esse:
Conveniet nulli, qui secum dissidet ipse.
- 5 Si vitam inspicias hominum, si denique mores;
Cum culpent alios, nemo sine crimine vivit.
- 6 Quæ nociturâ tenes, quamvis sint chara, relinque;
Utilitas opibus præponi tempore debet.
- 7 Constans & lenis, sicut res postulat, esto:
Temporibus mores sapiens sine crimine mutat.
- 8 Nil temerè uxori de servis crede querenti:
Sæpe etenim mulier, quem conjux diligit, odit.
- 9 Cumque mones aliquem, nec se velit ipse moneri;
Si tibi sit charus, noli desistere coëptis.
- 10 Contra verbosos noli contendere verbis:
Sermo datur cunctis, animi sapientia paucis.
- 11 Dilige sic alios, ut sis tibi charus amicus:
Sic bonus esto bonis, ne te mala damna sequantur.
- 12 Rumores fuge, ne incipias novus autor haberi;
Nam nulli tacuisse nocer, nocer esse locutum.
- 13 Rem tibi promissam certo promittere noli:
Rara fides idè est, quia multi multa loquuntur.
- 14 Cum te quis laudat, judex tuus esse memento:
Plus alius de te, quam tu tibi, credere noli.
- 15 Officium alterius multis narrare nemento:
Atque alius cum tu benefeceris, ipse sileto.

- 16 *Whilst, now grown old, Mens Words and Deeds you scan,
Think what you did yourself, being a young Man.*
- 17 *If one do whisper softly, do not care;
They think all said of them that guilty are.*
- 18 *When thou dost thrive, think things may fall amiss;
The End not always like Beginning is.*
- 19 *Sith God a frail uncertain Life doth give thee,
Hope not for dead Mens Shoes, that may out-live thee.*
- 20 *When a small Gift is given by a poor Friend,
Accept it well, and highly it commend.*
- 21 *Sith Infant bare by Nature born thou art,
The Weight of Poverty take in good part.*
- 22 *Fear not that End of Life which Nature gives;
He that fears Death, loseth even that he lives.*
- 23 *If ne'er a Friend doth answer to thy Merit,
Do not blame God therefore, but calm thy Spirit.*
- 24 *That want thou may'st not, save what thou hast got;
And that thou may'st save, think thou hast it not.*
- 25 *Promise not twice a thing within thy Might,
Lest, whilst thou wouldst seem kind, thou do prove light.*
- 26 *When one's a Friend in Words, but not in Heart,
Do thou the like; thus Art is mock'd by Art.*
- 27 *Think not too well of Men for fair Words making;
The Pipe sounds sweetly whilst the Bird is taking.*
- 28 *If thou hast Sons, and hast no Means to give;
Then bring them up to Trades, that they may live.*
- 29 *What cheap is, dear; what dear is, cheap esteem:
So shalt thou never base nor griping seem.*
- 30 *Do not thyself what thou art wont to blame,
When his Faults check him, 'tis the Teacher's Shame.*
- 31 *Ask what is just, or what seems good to th' Eye:
It's fond to ask what 'tis just to deny.*
- 32 *Do not things unknown, before known, advance;
Known things in Judgment rest, unknown to Chance.*
- 33 *Sith all our Life in danger doth remain,
Do thou that labour'st, count each Day for Gain.*
- 34 *Yield to thy Friend, when thou canst him outvie;
For Friends are won by fair Complacency.*

- 16 Multorum dum facta, senex, & dicta recenses,
Fac tibi succurrant, juvenis quæ feceris ipse.
- 17 Nè cures si quis tacito sermone loquatur ;
Conscius ipse sibi de se putat omnia dici.
- 18 Cum fueris felix, quæ sunt adversa caveto :
Non eodem cursu respondent ultima primis.
- 19 Cum dubia & fragilis sit nobis vita tributa,
In morte alterius spem tu tibi ponere noli.
- 20 Exiguum munus cum dat tibi pauper amicus,
Accipito placidè, plenè & laudare memento.
- 21 Infantem nudum cum te natura creavit,
Paupertatis onus patienter ferre memento.
- 22 Ne timeas illam, quæ vitæ est ultima finis ;
Qui mortem meruit, quod vivit, perdit id ipsum.
- 23 Si tibi pro meritis nemo respondet amicus,
Incusare Deum noli, sed te ipse coerce.
- 24 Ne tibi quid desit, quæsitis utere parcè ;
Utque, quod est, serves : semper tibi deesse putato.
- 25 Quod præstare potes, ne bis promiseris ulli ;
Ne sis ventosus, dum vis urbanus haberi.
- 26 Qui simulat verbis, nec corde est fidus amicus,
Tu quoque fac simile ; sic ars deluditur arte.
- 27 Noli homines blandos nimium sermone probare ;
Fistula dulce canit, volucrem dum decipit auceps.
- 28 Si tibi sint nati, nec opes ; tunc artibus illos
Instrue, quos possint inopem defendere vitam.
- 29 Quod vile est, charum ; quod charum, vile putato ;
Sic tibi nec parcus, nec avarus habebereis ulli.
- 30 Quæ culpæ soles, ea tu ne feceris ipse :
Turpe est doctori, cum culpa redarguit ipsum.
- 31 Quod justum est, petito, vel quod videatur honestum ;
Nam stultum petere est, quod possit jure negari.
- 32 Ignotum tibi nolito præponere notis :
Cognita judicio constant, incognita casu.
- 33 Cum dubia incertis versetur vita periculis,
Pro lucro tibi pone diem, quicumque laboras.
- 34 Vincere cum possis, interdum cede sodali ;
Obsequio quoniam dulces vincuntur amici.

- 35 Fear not small Things to give for further Ends ;
 For Favour by this Means uniteth Friends.
- 36 Forbear a Quarrel with a Friend to move :
 Anger breeds Hatred ; Concord maintains Love.
- 37 When Servants Faults provoke you to be wroth,
 So temper, as to strike them you seem loth.
- 38 Sometimes by Sufferance quell, when thou canst beat :
 Patience a Virtue is exceeding great.
- 39 Keep what thou hast already got by Pains ;
 Want will increase, when Labour makes no Gains.
- 40 When thou dost thrive, and mak'st thy Friend good cheer,
 Be still a Friend unto thyself most near.

The Second Book of Cato's DISTICHS
 concerning MANNERS.

The PREFACE.

IF thou perchance wouldst learn the Ground to till,
 Read Virgil ; but if you desire good Skill
 In Herbals, Macer them in Verse will show :
 If Roman Wars or Punick you would know,
 Lucan peruse, who tells you all those Fights.
 If you delight in Love, and wanton Sights,
 Run Ovid o'er. But if your Mind be set,
 Above all worldly Things Wisdom to get ;
 Hear, and attend, that you may better note,
 How one may lead a Life from Vice remote.
 Then come, and (lest you go too far amiss)
 Learn here by reading what true Wisdom is.

- 1 **H**elp Strangers what thou canst ; for Friends to gain
 By due Deserts, is better than to reign.
- 2 God's Secrets, and what Heaven is, to enquire
 Forbear ; being mortal, mortal Things desire.
- 3 Leave fearing Death ; for it is fond in thee,
 Through fearing Death, not one good Day to see.
- 4 Strive not, being angry, where a Doubt may be ;
 Wrath keeps the Mind, that Truth it cannot see.

Catonis Disticha.

9

- 35 Ne dubites cum magna petas impendere parva :
His etenim rebus adjungit gratia charos.
36 Litem inferre cave, cum quo tibi gratia juncta est :
Ira odium generat, concordia nutrit amorem.
37 Servorum ob culpam cum te dolor urget in iram,
Ipse tibi moderare, tuis ut parcere possis.
38 Quem superare potes interdum vince ferendo :
Maxima enim morum semper patientia virtus.
39 Conserva potius quæ sunt jam parta labore :
Cum labor in damno est, crescit mortalis egestas.
40 Dapnulis interdum notis, & charus amicis,
Cum fueris felix, semper tibi proximus esto.
-

Catonis DISTICHORUM de MORIBUS Liber Secundus.

P R Æ F A T I O.

TELLURIS si fortè velis cognoscere cultum,
Virgilium legito : quòd si mage nosse laboras
Herbarum vires, *Macer* has tibi carmine dicet :
Si Romana cupis, vel Punica noscere bella,
Lucanum quæres, qui Martis Prælia dicet :
Si quid amare libet, vel discere amare legendo,
Nasone petito : sin autem cura tibi hæc est,
Ut sapiens vivas, audi, quòd discere possis,
Per quæ semotum vitiis traducitur ævum :
Ergo ades, & quæ sit sapientia discè legendo.

- 1 **S**I potes, ignotis etiam prodesse memento ;
Utilius regno, meritis acquirere amicos.
2 Mitte arcana Dei, coelumque inquirere quid sit :
Cum sis mortalis, quæ sunt mortalia cura.
3 Linque metum lethi ; nam stultum est tempore in omni,
Dum mortem metuis, dimittere gaudia vitæ.
4 Iratus de re incerta contendere noli :
Impedit ira animum ne possit cernere verum.

C

Fac

- 5 Slack not to spend, when a just Cause desires :
We must be somewhat free when Time requires.
- 6 Rejoice in little, shun what is extream :
The Ship rides safest in a little Stream.
- 7 With what thou art asham'd disclose to none,
Lest many blame what thou dislike alone.
- 8 Conceit not that bad Men their Sins do gain :
For Sins are sometimes hid, and sometimes plain.
- 9 The Strength of little Men do not despise :
Whom Nature hath made weak, she makes more wise.
- 10 When thou hast not thy Match, in time retreat :
We see the conquer'd oft the Victor beat.
- 11 Babble not with him, whom thou dost well know ;
The greatest Strife doth oft from least Words grow.
- 12 Seek not by Lot what God's Intentions be :
He knows without thee what to do with thee.
- 13 Envy for gaudy State be sure to fear,
Which, if it do not hurt, is hard to bear.
- 14 Be of good Comfort, tho' condemned wrong :
Who gets by unjust Doom, ne'er enjoys it long.
- 15 Of Words in brawling make no Repetition,
Who rakes up Discord shews a bad Condition.
- 16 Neither commend thyself, nor thyself blame ;
Whom Glory vain doth vex, Fools do the same.
- 17 Spare what you get ; when one excessly spends,
What hath been long a getting quickly ends.
- 18 Play thou the Fool, when Time needs such a Guise,
Folly to counterfeit becomes the Wise.
- 19 Excess and Avarice be sure to fly,
For to thy Credit they are contrary.
- 20 Credit not always them that things relate :
Small heed is given to them that often prate.
- 21 If you in Drink offend, do not excuse it ;
The Fault is not the Wine's, but you abuse it.
- 22 Commit thy Secret to a Friend that's sure :
With a good Doctor trust thy Body's Cure.
- 23 To see bad Men thrive, grieve not thou at all,
Fortune smiles on them to their greater Fall.

Catonis Disticha.

II

- 5 Fac sumptum properè, cùm res desiderat ipsa:
Dandum etenim est aliquid cùm tempus postulat, aut res.
- 6 Quod nimium est fugito, parvo gaudere memento:
Tuta mage est puppis, modico quæ flumine fertur.
- 7 Quod pudeat socios prudens celare memento,
Ne plures culpent id, quod tibi displicet uni.
- 8 Nolo putes pravos homines peccata lucrari:
Temporibus peccata latent, & tempore patent.
- 9 Corporis exigui vires contemnere noli:
Consilio pollet, cui vim natura negavit.
- 10 Quem scieris non esse parem tibi, tempore cede: *11 N. 28*
Victorem à victo superari saepe videmus.
- 11 Adversus notum noli contendere verbis:
Lis minimis verbis interdum maxima crescit.
- 12 Quid Deus intendat noli perquirere sorte:
Quid statuat de te, sine te deliberat ipse.
- 13 Invidiam nimio cultu vitare memento;
Quæ si non lædit, tamen hanc sufferre molestum est.
- 14 Esto animo forti, cùm sis damnatus inique;
Nemo diu gaudet, qui iudice vincit iniquo.
- 15 Litis præteritæ noli maledicta referre;
Post inimicitias iram meminisse, malorum est.
- 16 Nec te collaudes, nec te culpaveris ipse:
Hoc faciunt stulti, quos gloria vexat inanis.
- 17 Utere quæsitis modicè, cùm sumptus abundat:
Labitur exiguo, quod partum est tempore longo.
- 18 Insuperbus esto, cùm tempus postulat aut res:
Stultitiam simulare loco prudentia summa est.
- 19 Luxuriam fugito, simul & vitare memento
Crimen avaritiæ; nam sunt contraria famæ.
- 20 Nolito quædam referenti credere semper;
Exigua his tribuenda fides, qui multa loquuntur.
- 21 Quod potu peccas, ignoscere tu tibi noli;
Nam nullum crimen vini est, sed culpa bibentis.
- 22 Consilium arcanum tacito committe sodali:
Corporis auxilium medico committe fideli.
- 23 Noli successus indignos ferre molestè:
Indulget fortuna malis, ut lædere possit.

- 24 Foresee to bear such Things on thee may light;
An Evil hurteth less by good Foresight.
- 25 In adverse Fortunes let not down thy Head:
Keep Hope; Hope never leaves Men, no, not dead.
- 26 Let not a Thing slip that doth please thy Mind:
Time hath a Lock before, but's bald behind.
- 27 What's past, consider; what's to come, foresee:
In this like Janus, that looks two Ways, be.
- 28 To make you stronger, sometimes eat in measure:
We owe more to our Health, than to our Pleasure.
- 29 The Peoples Censure never scorn alone,
Lest whilst thou slightest many, thou please none.
- 30 Have great Care of thy Health, which is the chief:
Blame not the Times, when thou work'st thine own Grief.
- 31 Regard not Dreams; for what Men wish should be
When they're awake, they hoping, in Sleep see.

The Third Book of Cato's DISTICHS
concerning MANNERS.

The PREFACE.

READER, if thou this Verse away wou'dst bear,
These Rules of living well be sure to bear.
With Learning store thy Mind, cease not to learn;
Without it none can Life from Death discern.
Thou shalt get good by't: But if thou it scorn,
Thou mak'st thyself, not me that writes, forlorn.

- 1 **W**hen thou liv'st well, mind not what lewd Folk say:
It is not in your Power their Tongues to sway.
- 2 Being produc'd as Witness, what thou can
Hide thy Friend's Faults; yet play the honest Man.
- 3 Soothing and lipping Speeches still beware:
Plain Truth is sound, but Lies deceitful are.
- 4 Fly Sloth and Sluggishness; for when the Mind
Grows faint, through Idleness the Body's pin'd.

- 24 Prospice qui veniunt hos casus esse ferendos;
Nam levius lædit quicquid provideris ante.
- 25 Rebus in adversis animum submittere noli;
Spem retine : spes una hominem nec morte relinquit.
- 26 Rem tibi quam noscis aptam dimittere noli :
Fronte capillatâ, post est occasio calva.
- 27 Quod sequitur specta, quodque imminet ante videto :
Illum imitare Deum, qui partem spectat utramque.
- 28 Fortior ut valeas, interdum parcius esto :
Pauca voluptati debentur, plura saluti.
- 29 Judicium populi nunquam contemseris unus ;
Ne nulli placeas, dum vis contemnere multos.
- 30 Sit tibi præcipue, quod primum est, cura salutis ;
Tempora ne culpes, cum sis tibi causa doloris.
- 31 Somnia ne cures : nam mens humana quod optat,
Dum vigilans sperat, per somnum cernit id ipsum.

*Catonis DISTICHORUM de MORIBUS
Liber Tertius.*

P R Æ F A T I O.

HOC quicumque velis carmen cognoscere, Lector,
Hæc præcepta feres, quæ sunt gratissima vitæ.
Instrue præceptis animum, nec discere cesses ;
Nam sine doctrinâ vita est quasi mortis imago.
Commoda multa feres : sin autem spreveris illud,
Non me scriptorem, sed te neglexeris ipse.

- 1 **C**UM rectè vivas, ne cures verba malorum ;
Arbitrii nostri non est quid quisque loquatur.
- 2 Productus testis, (salvo tamen antè pudore)
Quantumcunque potes, celato crimen amici.
- 3 Sermones blandos blæsosque cavere memento :
Simplicitas veri sana est, fraus ficta loquendi.
- 4 Segnitiam fugito, quæ vitæ ignavia fertur :
Nam cum animus languet, consumit inertia corpus.

- 5 Mirth with thy Labour sometimes put in ure,
That better thou mayst thy Labour endure.
- 6 Carp not at that which others do or say,
Lest some thus scoff at thee another Day.
- 7 What Stock thy Friends by Will have left to thee,
Keep and increase, lest thou a By-word be.
- 8 If thou hast Wealth good store towards thine End,
Live frankly, and be free to every Friend.
- 9 Good Counsel from thy Servant do not slight;
Scorn no Man's Judgment, so that it be right.
- 10 If thine Estate be not as 'twas before,
Yet see thou live content with present Store.
- 11 For Portion see thou marry not a Wife;
Nor care to keep her, if she fall to Strife.
- 12 By others take Example what t' avoid,
Or do; another's Life is our best Guide.
- 13 Attempt that only which thou canst perform,
Lest overprest with th' Work, thou leav' it with Scorn.
- 14 What thou see'st badly done, do not conceal;
Lest thou be thought like them thou'lt not reveal.
- 15 Appeal to th' Judge, being over-born by Might:
For Laws themselves would fain be rul'd by Right.
- 16 What thou deserv'st to bear, bear without Grudge,
And being guilty, be thy proper Judge.
- 17 Read much, and when that's read, read more again,
Poets, not to be trusted, Wonders feign.
- 18 Say little at a Feast, lest thou be nam'd
A Tatler, whilst thou wouldst be civil sam'd.
- 19 Thy angry Wife's tart Language do not fear,
When Women would deceive, they shed a Tear.
- 20 Use thine Estate, but make no wilful Waste;
Who waste their own, would others spend as fast.
- 21 Resolve, of Death no Fear is to be had;
Which though not good itself, ends all that's bad.
- 22 Thy Wife's Tongue bear with, if she thrifty be;
For not to bear, but brawl, is bad in thee.
- 23 Thy Parents love, the one as well as th' other,
To please thy Father, do not cross thy Mother.

- 5 Interpone tuis interdum gaudia curis,
Ut possis animo quemvis sufferre laborem.
- 6 Alterius dictum aut factum nè carperis unquam,
Exemplo simili nè te derideat alter.
- 7 Quæ tibi fors dederit, tabulis suprema notata,
Augendo serva, ne sis quem fama loquatur.
- 8 Cum tibi divitiæ superant in fine senectæ,
Munificus facito vivas, non parcus amicis.
- 9 Utile consilium dominus ne despice servi;
Nullius sensum, si prodest, tempseris unquam.
- 10 Rebus & in censu, si non est quod fuit ante,
Fac vivas contentus eo, quod tempora præbent.
- 11 Uxorem fuge nè ducas sub nomine dotis;
Nec retinere velis, si cœperit esse molesta.
- 12 Multorum disce exemplo, quæ facta sequaris,
Quæ fugias; vita est nobis aliena magistra.
- 13 Quod potes id tentes, operis nè pondere pressus,
Succumbat labor, & frustra tentata relinquant.
- 14 Quod nōsti haud rectè factum nolito tacere,
Nè videre malos imitari velle tacendo.
- 15 Judicis auxilium sub iniquâ lege rogato,
Ipse etiam leges cupiunt ut jure regantur.
- 16 Quod meritò pateris, patienter ferre memento;
Cumque reus tibi sis, te ipsum re judice damna.
- 17 Multa legas facito, perlectis perlege multa,
Nam miranda canunt, sed non credenda poetæ.
- 18 Inter convivas fac sis sermone modestus,
Nè dicare loquax, dum vis urbanus haberi.
- 19 Conjugis iratæ noli tu verba timere;
Nam lachrymis struit insidias, dum femina plorat.
- 20 Utere quæsitis, sed nè videaris abuti:
Qui sua consumunt, cum deest, aliena sequuntur.
- 21 Fac tibi proponas, mortem non esse timendam,
Quæ bona si non est, finis tamen illa malorum est.
- 22 Uxoris linguam, si frugi est, ferre memento:
Namque malum est nil velle pati, nec posse tacere.
- 23 Dilige non ægrâ charos pietate parentes;
Nec matrem offendas, dum vis bonus esse parenti.

The Fourth Book of Cato's DISTICHs
concerning MANNERS.

The P R E F A C E.

WHoe'er thou art that fain wouldst live secure,
And not to hurtful Vice thy Mind inure,
Remember that these Rules thou often read,
Which in thy Course of Life may thee bestead,

- 1 **I**F thou wouldst happy be, Riches despise;
Which they that doat upon, live Beggar-wise.
- 2 Nature's Supplies will no time fail to thee,
If thou with needful Things contented be.
- 3 When thro' thy Fault things go not to thy Mind,
Say not that Fortune, which is nothing, 's blind.
- 4 Love Money well; but love't not for its Sight,
In which no honest Man takes much Delight.
- 5 Make much of one, when thou hast Store of Pelf:
A rich Man sick hath Cash, but not himself.
- 6 Since thou endur'st at School to be well beaten,
Endure thy Father's Words, when he doth threaten.
- 7 Look after things of Profit, and eschew
Those apt to Errors, whence no good ensue.
- 8 Give at once asking what you safely can;
It's part of Gains to help an honest Man.
- 9 Search quickly what it is that thou suspectest;
Things oft do harm, which thou at first neglectest.
- 10 When unto Venerary thy Thoughts do tend,
Take heed of Gluttony, thy Belly's Friend.
- 11 When thou dost think to fear all Beasts there's need,
I charge thee, that of Man thou take great heed.
- 12 If thou in Strength of Body dost surmount,
Be wise; thus Men will valiant thee account.
- 13 Beg Help of thy known Friends in any Grief;
No Doctor, like a Friend, can give Relief.
- 14 Why dies the Beast, when thou hast done amiss?
Safety therein to seek, great Fondness is.

Catonis DISTICHORUM de MORIBUS

Liber Quartus.

P R Æ F A T I O.

SEcuram quicumque cupis traducere vitam,
Nec vitiis hæreere animum, quæ moribus obsunt;
Hæc præcepta tibi semper relegenda memento:
Invenies aliquid, in quo te utare magistro.

- 1 **D**espice divitias, si vis animo esse beatus;
Quas qui suspiciunt, mēdicant semper avari.
- 2 Commoda naturæ nullo tibi tempore deerunt,
Si contentus eo fueris quod postulat usus.
- 3 Incautus cū sis, nec rem ratione gubernes,
Noli Fortunam, quæ non est, dicere cæcam.
- 4 Dilige denarium; sed parcè dilige formam,
Quam nemo sanctus, nec honestus, captat habere.
- 5 Cū fueris locuples, corpus curare memento:
Æger dives habet nummos, sed non habet ipsum.
- 6 Verbera cum tuleris discens aliquando magistri,
Fer patris imperium, cum verbis exit in iram.
- 7 Res age quæ profunt, rursus vitare memento
In quibus error inest, nec spes est certa laboris.
- 8 Quod donare potes, gratis concede roganti:
Nam rectè fecisse bonis in parte lucrorum est.
- 9 Quod tibi suspectum est, confestim discute quid sit:
Namque solent, primo quæ sunt neglecta, nocere.
- 10 Cū te detineat Veneris damnosa voluptas,
Indulgere gulæ noli, quæ ventris amica est.
- 11 Cū tibi proponas animalia cuncta timere,
Unum hominem tibi præcipio plus esse timendum.
- 12 Cū tibi prævalidæ fuerint in corpore vires,
Fac sapias, sic tu poteris vir fortis haberi.
- 13 Auxilium à notis petito, si fortè labores:
Nec quisquam melior medicus quam fidus amicus.
- 14 Cū sis ipse nocens, moritur cur victima pro te?
Stultitia est morte alterius sperare salutem.

- 15 When you a Mate, or faithful Friend desire,
Not after's Wealth, but after's Life enquire.
- 16 Shun Niggard's Name in using thy old Store;
What good doth Wealth, if wealthy thou be'st poor?
- 17 If while thou liv'st thou wouldst keep a good Name,
Detest those vicious Pleasures which breed Shame.
- 18 Mock not old Folks, if thou hast any Brain;
For he that's old grows childish once again.
- 19 Get Learning; whereas Means suddenly quail,
Art tarries, and a Man will never fail.
- 20 Observe with Silence what each Man doth say;
Speech doth Mens Manners hide, and them bewray.
- 21 Practise thine Art, though thou it understand;
As Care by Wit, so Use is helpt by th' Hand.
- 22 Do not much dread the Time of future Death;
He fears it not, that knows to scorn his Breath.
- 23 Learn thou of learned Men, th' Unlearn'd of thee;
For thus must Knowledge propagated be.
- 24 If thou thy Health regard, drink in good measure;
Many an ill Disease proceeds from Pleasure.
- 25 What thou hast prais'd in publick, and approv'd,
Do not condemn again, through Lightness mov'd.
- 26 When Things go well, Adversity beware;
Again, when things go ill, do not despair.
- 27 Cease not to learn; by Care doth Wisdom grow;
Few Men by long Experience come to know.
- 28 Praise sparingly; for whom thou dost commend,
One Day will shew how much he is thy Friend.
- 29 What thou know'st not, to learn think it no Shame;
To know deserveth Praise, not to know merits Blame.
- 30 In Love and Wine there is both Strife and Joy:
Take what doth please, and shun what doth annoy.
- 31 Sullen and silent Men of them beware;
Where th' River's still, the Waters deepest are.
- 32 When thine Estate is not unto thy Mind,
See other Men's, which thou may'st far worse find.
- 33 Strive not above thy Strength: The Shore to keep
Is better, than to launch into the Deep.

- 15 Cùm tibi vel socium, vel fidum. quæris amicum,
Non tibi fortuna est hominis, sed vita petenda.
- 16 Utere quæsitis opibus, fuge nomen avari:
Quid tibi divitiæ profunt, si pauper abundas?
- 17 Si famam servare cupis, dum vivis, honestam,
Fac fugias animo, quæ sunt mala gaudia vitæ.
- 18 Cùm sapias animo, noli irridere senectam;
Nam quicumque senex, sensus puerilis in illo est.
- 19 Disce aliquid; nam cùm subito fortuna recedit,
Ars remanet, vitamque hominis non deserit unquam.
- 20 Omnia perspicito tacitus, quæ quisque loquatur:
Sermo hominum mores & celat, & indicat idem.
- 21 Exerce studium, quamvis perceperis artem.
Ut cura ingenium, sic & manus adjuvat usum.
- 22 Multum ne cures venturi tempora lethi,
Non timet is mortem, qui scit continere vitam.
- 23 Disce, sed à doctis; indoctos ipse doceto;
Propaganda etenim rerum doctrina bonarum est.
- 24 Hoc bibe, quod prosit, si tu vis vivere sanus,
Morbi causa mala est homini quandoque voluptas.
- 25 Laudaris quodcunque palam, quodcunque probaris,
Hoc vide ne rursus levitatis crimine damnes.
- 26 Tranquillis rebus, quæ sunt adversa caveto;
Rursus in adversis, melius sperare memento.
- 27 Discere ne cesses, curâ sapientia crescit,
Rara datur longo prudentia temporis usu.
- 28 Parcè laudato; nam quem tu sepe probaris,
Una dies, qualis fuerit, monstrabit, amicus.
- 29 Ne pudeat, quæ nescieris, te velle doceri:
Scire aliquid laus est, pudor est nil discere velle.
- 30 Cum Venere & Baccho lis est, & iuncta voluptas,
Quod lautum est animo complectere, sed fuge litem.
- 31 Demissos animo, & tacitos vitare memento;
Quâ flumen placidum est, forsan latet altius unda.
- 32 Cùm tibi displiceat rerum fortuna tuarum,
Alterius specta, quo sis discrimine peior.
- 33 Quod potes id tenta; nam lictus carpere remis
Tutius est multò, quam velum tendere in altum.

- 34 *Seek not to thrust an honest Man from's Right;
For God will always punish wrongful Spite.*
 35 *When Goods thou lovest, do not much complain;
But rather joy, if thou mayst them obtain.*
 36 *The Case is hard to spend our Means by Losses;
Yet sometimes for our Friends we must bear Crosses.*
 37 *Thyself no Promise make to live long here:
Death, as thy Shade, attends thee every where.*
 38 *With Incense God appease, let Bullocks grow;
Think not to please God with a bloody Vow.*
 39 *Yield unto Fortune, and to Men of Might:
He that did Wrong, may come to do thee Right.*
 40 *Chastise thyself, if ought thou dost amiss;
In healing Wounds, Smart by Smart cured is.*
 41 *Never thy Friend after long time reject;
Suppose he's chang'd, yet his first Love respect.*
 42 *That thou mayst purchase Love, the kinder be,
Lest Name of thankless Person light on thee.*
 43 *Be not suspicious, lest thou wretched be;
With such, and Cowards, Death doth best agree.*
 44 *When thou hast Servants bought that thou mayst use 'em,
Slaves call them; yet, being Men, do not abuse 'em.*
 45 *The first Occasion offered, quickly take;
Lest thou look after what thou didst forsake.*
 46 *At sudden Death of ill Men be not glad:
They happy are, whose Life was never bad.*
 47 *If poor, thou hast a Wife of blemish'd Fame,
Take heed thou dost not bear the Cuckold's Name.*
 48 *Having learnt much, learn more; and shun as naught
(Above all things) an Ill-will to be taught.*
 49 *Dost wonder why these Verses are so plain?
The Sense's Briefness makes them go by twain.*

Erasm. Rot. in Epist. ad Joh. Nivium.

I Think nothing ought to be disdain'd, be it never so mean,
which pertains to Learning, much less these Verses, which
are of such pure Latin, and profitable for good Manners.

Excel.

- 34 Contra hominem iustum pravè contendere noli:
Semper enim Deus iniustas ulciscitur iras.
- 35 Ereptis opibus noli mœrere querendo;
Sed gaude potiùs, tibi si contingat habere.
- 36 Est iactura gravis, quæ sunt, amittere damnis;
Sunt quædam quæ ferre decet patienter amicum.
- 37 Tempora longa tibi noli promittere vitæ:
Quocunque ingrederis, sequitur mors, corporis umbra.
- 38 Thure Deum placæ, vitulum sine crescat aratro:
Ne credas placare Deum dum cæde litatur.
- 39 Cede locum læsus fortunæ, cede potenti:
Lædere qui potuit, prodesse aliquando valebit.
- 40 Quum quid peccâris, castiga te ipse subinde;
Vulnera dum sanas, dolor est medicina doloris.
- 41 Damnaris nunquam post longum tempus amicum;
Mutavit mores, sed pignora prima memento.
- 42 Grator officiis quo sis mage, charior esto,
Ne nomen subeas, quod dicitur offici-perda.
- 43 Suspectus caveas, ne sis miser omnibus horis:
Nam timidis & suspectis aptissima mors est.
- 44 Cum fueris famulos proprios mercatus in usus,
Et servos dicas; homines tamen esse memento.
- 45 Quam primùm capienda tibi est occasio prima,
Ne rursus quæras quæ jam neglexeris ante.
- 46 Morte repentinâ noli gaudere malorum:
Felices obeunt, quorum sine crimine vita est.
- 47 Cum conjux tibi sit, nec res, & fama labore,
Virandum ducas inimicum nomen amici.
- 48 Cum tibi contingat studio cognoscere multa,
Fac discas multa, & vites nescire doceri.
- 49 Miraris verbis nudis me scribere versus?
Hos brevitatis sensus fecit conjungere binos.

Erasm. Rot. in Epist. ad Joh. Nivium.

EGO nihil fastidiendum duco, quantumvis humile,
quod ad bonas pertinet literas, nedum hosce versus
tantâ Romani sermonis munditie, tamque ad bonos mores
conducibiles.

Excel-

Excellent Sayings of
the Seven wise
Men of Greece.

1. Of PERIANDER of
Corinth.

Please all Men.
Rashness is dangerous.
Pleasures are always mortal,
but Honours immortal.

Be the same to your Friends
when they are in Adversity.

5 Filthy Gain is a very bad
Thing.

Conceal thine own Misfortune,
lest thou make
thine Enemies rejoice.

Stick to the Truth.

Hate Violence.

Moderate Pleasure.

10 Follow Godliness.

Abstain from Vices.

Be pitiful to them that
humbly intreat thee.

Frequent the Company of
wise Men.

Have good Men in esteem.

15 Avoid Disgrace.

Dicta insignia septem
SAPIENTUM
Græciæ.

1. PERIANDRI
Corinthii.

Omnibus placeto.
Periculosa temeritas.
Semper voluptates sunt
mortales, honores autem
immortales.
Amicis adversâ fortunâ
utentibus idem esto.

5 Lucrum turpe res pessima.

Infortunium tuum celato,
ne voluptate afficias inimicos.

Veritati adhareto.

Violentiam oderis.

Voluptati tempera.

10 Pietatem sectare.

A vitiis abstine.

Supplicibus misericors esto.

Sapientum utere consuetudine.

Bonos in pretio habeto.

15 Probrum fugito.

Dicta Septem Sapientum.

23

Do these Things of which
it may not repent thee.
Imitate that which is just.
Honour those that are well
deserving.

Hate Slandering.

20 When you have mistaken,
change your Resolution.
Shew your self ready to
pleasure all Men.

Fear the Magistrates.
Perform whatsoever thou
hast promised.

Do the things that are just.

25 Give place to great Men.
Refrain from an Oath.
Commend things that are
honest.

Recompence a good Turn.
Rest is a good thing.

30 Instruct your Children.
Hate Controversy.
Heed the Things which
concern thee.

Answer in time.

Envy no body.

35 Rule your Eyes.
Cherish Hope.
Be affable, or easy to be
spoken to.
Keep lasting Friendship.

Follow Concord.

40 Do not speak for Favour.
Trust not to the Time.
Grieve not for every thing.
Shew Respect to thine Elder.

Ea facito quorum non pos-
sit poenitere.

Quod justum est imitare.
Bene meritos honora.

Calumniam oderis.

20 Cum erraris, muta consi-
lium.

Omnibus teipsum præbe.

Magistratus metue.

Quicquid promiseris facito.

Age quæ justa sunt.

25 Principibus cede.
A jurejurando abstine.
Laudato honesta.

Beneficium repende.

Bona res quies.

30 Liberos institue.

Litem oderis.

Audi quæ ad te pertinent.

Responde in tempore.

Nè cui inideas.

35 Oculos moderare.

Spem fove.

Affabilis esto.

Diuturnam amicitiam cul-
todi.

Concordiam sectare.

40 Nè loquaris ad gratiam.
Nè tempori credideris.
Nè quavis de re doceas.
Seniorem reuerere.

24 Sayings of the Seven Wise Men.

Spare as if thou wert immortal.

45 *Hope as if thou wert mortal.*

Be not lifted up with Praise.

Give Place to great Men.

Think on mortal Things.

Do not a Wrong the first.

50 *Gnaw not upon a dead Man.*

Advise blamelessly.

Do not neglect thyself.

Die for thy Country.

Beget Children of Women that are free-born.

55 *Conceal a Secret.*

Wait for an Opportunity.

Bestow with Profit.

Avoid Grief.

Make use of thy Friends.

60 *Delight thy Friends.*

Parcito tanquam immortalis.

45 *Sperato tanquam mortalis.*

Ne efferaris gloria.

Cede magnis.

Mortalia cogita.

Ne prior injuriam facias.

50 *Mortuum ne rodito.*

Consule inculpaté.

Teipsum ne negligas.

Mortem oppetere pro patria.

Ex ingenuis liberos crea.

55 *Arcanum cela.*

Opportunitatem expecta.

Largire cum utilitate.

Dolorem fuge.

Amicis utere.

60 *Delecta amicos.*

2. Of BIAS of Priene.

BEhold thyself in a Looking-glass, and if thou shalt seem to be beautiful, do those things which become thy Beauty; but if thou be'st ill favour'd, recompense that with thy fair

2. BIA NTIS Prienæi.

IN speculo teipsum contemplare, & si formosus apparebis, age quæ deceant formam; sin deformis, quod in facie minus est, id morum pensare

Sayings of the Seven Wise men. 25

carriage that is not so fair
in thy face.

5. Speak not evil of God, but
hearken after him.

Hear much, speak little.

First understand what thou
hast to do, and then fall
to thy work.

Praise not an unworthy man
for his riches.

Take a thing by persuasion,
not by force.

10. Get trouble in thy youth,
and wisdom in old age.

3. Of Pittacus of Mitylene.

DO not tell those things
aforehand which you
are about to do; for if you
be disappointed, you will
be laughed at.

Restore that which is given
you to lay up.

When thou art hurt by thy
friends in small matters,
bear with them.

Give no bad language to your
friends.

pensato pulchritudine.

5. De numine ne male lo-
quare, quid sit autem
ausculta.

Audito multa, loquere
pauca.

Prius intellige, & deinde
ad opus accede.

Ne ob divitias lauda vi-
rum indignum.

Perfusione cape, non
vi.

10. Compara in adolescen-
tia quidem molestiam, in
senectute vero sapienti-
am.

3. Pittaci Mityle- nei.

QUAE facturus es, ea
ne praedixeris; frus-
tratus enim ridebe-
ris.

Depositum redde.

A familiaribus in minutis
rebus laesus feras.

Amicis ne maledixeris.

D

U

5. B

Be the master over your wife.

Look for the same things from your children which you shall do to your parents.

Be not slothful.

Contend not with thy parents, altho' thou speak reason.

Bear not a command before thou hast learned to obey.

10. Mock not a man in misery.

Take heed you do not desire those things that cannot be done.

Do not be hasty to speak.

Know thy self.

Above all things worship God.

15. Reverence thy parents.

Restrain pleasure.

Do not think thine enemy thy friend.

Be not a judge amongst friends.

Let not thy tongue run before thy wit.

20. Obey the laws.

Do nothing too much.

Be willing to hear.

Put away enmity.

Marry a wife of thine equals; lest if thou marriest one of them that are richer than thou, thou get thee masters, not kinsfolks.

Uxori dominare.

Quæ feceris parentibus eadem à liberis expecta.

Desidiosus ne esto.

Ne contende cum parentibus, si iusta dixeris.

Ne geras imperium, priusquam parere didiceris.

10. Infortunatum ne irriteris.

Quæ fieri non possunt, cave ne concupiscas.

Ne festinaveris loqui.

Nosce teipsum.

Ante omnia venerare Numen.

15. Parentes reverere.

Voluptatem coerce.

Inimicum ne putes amicum.

Inter amicos ne sis iudex.

Ne lingua præcurrat mentem.

20. Legibus pare.

Ne quid nimis.

Audito libenter.

Inimicitiam solve.

Uxorem ducito ex æqualibus; ne, si ex ditioribus duxeris, domino tibi pares, non affines.

4. Of Cleobulus,
Of Lindus.

BE not puffed up at any
time.

Turn over thy books again.

Judge justly.

Forbear bad language.

5. Overcome thy parents with
forbearance.

Cast not off an inferiour.

Throw not thy self headlong
into danger.

Love thy friend's things, and
keep them as if they were
thine own.

Do not to another man that
which thou hatest.

10. Threaten no body, for
that is a womanish thing.

Go sooner to thy friends that
are in misery, than to them
that are in prosperity.

A stone is the trier of gold,
and gold of men.

A liar depraveth his life with
slandering.

15. Whosoever is discreet and
wise, hateth liars.

Have a care of thy house.

Instruct thy children that are
most dear to thee.

Do good to good men.

4. Cleobuli,
Lindii.

NE sis unquam elatus.

Libros revolve.

Iustè judicato.

A maledicentia temperato.

5. Parentes patientiâ vince.

Inferiorem ne rejicias.

Ne teipsum præcipites in
discrimen.

Res amici diligas, & perin-
de serves ut tuas.

Quod oderis, alteri ne fe-
ceris.

10. Ne cui miniteris, est
enim muliebre.

Citiùs ad infortunatos ami-
cos, quàm fortunatos
proficiscere,

Lapis auri index, aurum
hominum.

Mendax calumniâ vitam
corrumpit.

15. Mendaces odit quisquis
prudens ac sapiens.

Domus curam age.

Liberos tibi charissimos e-
rudi.

Bonis benefacito.

Throw away suspicion.

20. Remember a courtesie received.

Do not covet other men's things.

Nothing is more precious than a vow.

5. Of Chilo of Lacedæmon.

K Now thy self.
Covet nothing that is too much.

Misery is an attendant upon debts and suits.

Exercise temperance.

5. Obey the time.

Please the multitude.

Be approv'd in thy behaviour.

Hate slanders.

Do not envy any man things that are mortal.

10. Avoid filthy things.

Get an estate honestly.

Use wisdom.

Do not suspect any thing.

Be not burthen some.

6. Of Solon of Athens.

W Orship God.
Relieve thy friends.

†

Suspicionem abjicito.

20. Beneficii accepti memento.

Aliena nē concupiscas.

Voto nihil pretiosius.

5. Chilonis Lacedæmonii.

N Osce teipsum.
Nihil nimium cupias.

Comes æris alieni atque litis est miseria.

Temperantiam exerce.

5. Tempori pare.

Multitudini place.

Moribus probatus esto.

Oderis calumnias.

Ne cui inideas mortalia.

10. Turpia fuge.

Iuste rem para.

Sapientia utere.

Nē quid suspiceris.

Ne fueris onerosus.

6. Solonis Atheniensis.

D Eum cole.
Amicis succurre.

Sustina

Sayings of the Seven Wise-men. 29

Sustain the truth.

Obeſe the laws.

5. *Moderate thine anger.*

Hate bad men.

Reuerence thy parents.

Envy no body.

Do not ſwear.

10. *Conſider what is honeſt.*

Commend virtue.

Veritatem ſuſtinet.

Legibus pareto.

5. *Iracundiæ moderare.*

Malos odio proſequitor.

Parentes reuerere.

Nemini inuideto.

Ne iurato.

10. *Cogita quod juſtum eſt.*

Virtutem laudato.

7. Of Thales of Mile-

etus.

Honour thy parents.

Be like thy ſelf.

Take in good part that which thou ſeeſt.

Follow glory.

5. *Love peace.*

Pack a tale-bearer out of thy houſe.

Try thy friends.

Make a promiſe to no body.

Abſtain from vices.

10. *Have a care of thy life.*

Deſerve a commendation with all men.

7. Thaletis Mileſii.

Priſcipem honora.

Similis tui ſis.

Quod adeſt boni conſu-

lito.

Gloriam ſectare.

5. *Pacem dilige.*

Sufurronem ex ædibus

ejice.

Amicos probato.

Nemini pro-

A vitio.

10. *Vitæ curam.*

Laudatus eſto apud om-

nes.





The SAYINGS of the SEVEN WISE
MEN, out of *Ausonius's* Poems.

1. Of *Periander*.

- P**rofit and honesty never disagree.
 More wealthy that one grows, more careful be.
 It's ill to wish for death, and worse to fear it.
 What you must needs do, do it chearfully.
5. Of many fear'd, of many men beware.
 If fortune smile, fear to be rais'd too high.
 If fortune roar, fear under waves to lie.
-

2. Of *Bias*.

- W**hat is the sum of good? A conscience free from blame
 What is a man's greatest blame? Only another man
 Who's rich? Who nothing craves. Who's poor? Who covets
 What is a matron's best portion? Chastity. (more)
5. What woman's chaste? Of whom fame fears to lye.
 What is a wise man's work? When hurt he may, to nil
 What is the fool's? When he can do no hurt, to will.
-

3. Of *Pittacus*.

- W**HO cannot hold his tongue, knows not to speak.
 One good man's word I wish, rather than many
 He's mad that envies proud and prosperous men.
 He's mad that laugh's at poor men's misery.
5. Obey that law which you yourself have made.
 When things go well, friends upon thee will flow.
 When things go ill, but few friends thou canst know.



DICTA SEPTEM SAPIENTUM,

ex Aufonii Carminibus.

1. Periandri.

N Unquam discrepat utile à decoro.
Plus est sollicitus, qui magis beatus.

Mortem optare malum, timere pejus,
Faxis ut libeat, quod est necesse.

5. Multis terribilis caveto multos.

Si fortuna juvat, caveto tolli.

Si fortuna tonat, caveto mergi.

2. Biantis.

Q Uænam summa boni? Mens quæ sit conscia recti.
Pernicies homini quæ maxima? solus homo alter.

Quis dives? qui nil cupiat. Quis pauper? avarus.

Quæ dos matronis pulcherrima? vita pudica.

5. Quæ casta est? de quâ mentiri fama veretur.

Quid prudentis opus? cum possit, nolle nocere.

Quid stulti proprium? non posse, & velle nocere.

3. Pittaci.

L Oqui ignorabit, qui tacere nescit.
Bono probari mallet, quam multis malis.

Demens superbis invidet fœlicibus.

Demens dolorem ridet infœlicium.

4. Pareto legi, quisquis legem sanxeris.

Plures amicos re secunda compares.

Paucos amicos rebus adversis probes.

32 Sayings of the Seven Wise-men.

4. Of Cleobulus.

- T**HE more thou may'st, the more thou should'st forbear.
A poor Man undeserv'd is Fortune's Blame.
No man long prospers in his Vices.
Spare others much, but not thy self one jot.
5. Good men to good to yield, is them to spare.
Ancestors Praise to them scarce given is.
Children oft hear what Parents did amiss.
-

5. Of Chilo.

- I**M loth my Meaner fear, or Better scorn me.
So think of Death, as too careles for Health.
Sad things o'ercome by Courage or by Friend.
If well thou hast done, do not call it to mind.
5. Old Age is pleasing which like Youth doth seem,
Youth is more pleasing which men Old Age deem.
-

6. Of Solon.

- I**Say, one's happy when this Life is done.
Match like to like; what is unlike will jar.
Honours do seldom come by chance.
Thy friend blame closely, praise him publickly.
5. Honour that's got by worth exceeds descent.
What will it boot to heed, if thy lot certain be?
Why should one fear, if things lie in uncertainty?
-

7. Of Thales.

- D**ring some ugly thing, thy self as witness fear.
Life fades, Death's glory never doth decay.
4. Cleobuli.

4. *Cleobuli.*

Quanto plùs liceat, tam libeat minùs.
Fortunæ invidia est immeritus miser.

Fœnix criminibus nullus erit diu.

Ignosces aliis multa, nihil tibi.

5. Parcit quisque bonis prodere vult bonos.

Majorum meritis gloria non datur.

Turpis sæpe datur fama minoribus.

5. *Chilonis.*

Nolo minor me timeat, despiciatve major.
Vive memor mortis, immemor ut sis salutis.

Tristia cuncta exsuperes, aut animo, aut amico.

Tu bene si quid facies, non meminisse fas est.

5. Grata senectus homini quæ parilis juventæ.

Illa juventus gratior quæ similis senectæ.

6. *Solonis.*

Dico tunc vitam beatam, fata cum peracta sunt.

Par pari jugato conjux; dissidet quod impar est.

Non erunt honores unquam fortuiti muneris.

Clam coarguas propinquum, sed palam laudaveris.

5. Pulchrius multo parari, quam creari nobilem.

Certa decreta fors est, quid cavere proderit?

Si sunt incerta cuncta, quid timere convenit?

7. *Thaletis.*

Turpe quid ausurus, te, sine teste, time.

Vita perit, mortis gloria non moritur.

What

What thou intend'st to do, forbear to tell.

What thou can'st not avoid, it's grief to fear.

5. *When you in earnest chide, you help your foe.*

Haste not too much, enough, let that suffice.

Publius's Stage-Verses, or Seneca's Proverbs.

Every thing is none of our own that comes by wishing.

Expect from another what you do to another man.

A mind that knows how to take heed, knows how to go safely about a thing.

Agreement makes mean helps strong.

5. *Love is taken up, but not laid down at one's pleasure.*

A woman either loves or hates, she knows no third thing.

Suspicion inclines to the wrong side.

Love thy father, if he be kind; if otherwise, bear with him.

Thou must have an eye to that which thou may'st lose.

10. *Thou makest thy friend's faults thine own, if thou suffer 'em.*

The serving another man is hard to a man that is born free.

He that wrangleth with a drunkard hurts one that is absent.

An angry wooer tells himself many a lye.

A covetous man himself is the cause of his own misery.

15. *A lover knows what he desires, but considers not whether it be good or no.*

A lover dreams of that which he conceits when he is waking.

Any report adds to a calamity.

Love cannot be extorted, it may pass away.

You may appease a wooer's anger with tears,

20. *A woman is then good, when she is openly bad.*

You may easily couzen a covetous man, if you be not such a

A God can scarcely be in love and be wise. (one your self.)

A covetous man doth nothing well but when he dies.

Age bewrayeth itself while it is cunningly conceal'd.

25. *A covetous man grieves more for a loss than a wise man doth.*

What harm can you wish a covetous man, but that he may live long?

- ¶ Quod facturus eris dicere sustuleris.
 † Crux est si metuas, vincere quod nequeas.
 5. Cum vero objurgas, sic inimico juvas.
 Nil nimium, satis est; ne sit & hoc nimium.

Mimi Publiani, five Senecæ Proverbia.

A Lienum est omne quicquid optando venit.
 Ab alio expectes alteri quod feceris.
 Animus vereri qui scit, scit tutò aggredi.

- Auxilia humilia firma consensus facit.
 5. Amor animi arbitrio sumitur, non ponitur.
 Aut amat, aut odit mulier, nihil est tertium.
 Ad tristem partem strenua suspicio.
 Ames parentem si æquus est; sin aliter, feras.
 Aspicere oportet quod possis perdere.
 10. Amici vitia si feras, facis tua.
 Aliena homini ingenuo acerba est servitus.
 Absentem lædit cum ebrio qui litigat.
 Amans iratus multa mentitur sibi.
 Avarus ipse miseriæ causa est suæ.
 15. Amans quid cupiat, scit; quid sapiat, non videt.
 Amans quod suspicatur vigilans, somniat.
 Ad calamitatem quilibet rumor valet.
 Amor extorqueri non potest, elabi potest.
 Ab amante lacrymis redimas iracundiam.
 20. Apertè mala cum est mulier, tum demum est bona.
 Avarum faciliè capias, ubi non sis idem.
 Amare & sapere vix Deo conceditur.
 Avarus, nisi tum moritur, nihil rectè facit.
 Astutè, dum celatur, se ætas indicat.
 20. Avarus damno potius quam sapiens dolet.
 Avaro quid mali optes, nisi ut vivat diu?

One must believe a grieving mind nothing.
 Another man's thing likes us, and ours likes another the best.

To woo is a pleasure in a young man, and a fault in an old man.

30. When an old woman plays, she makes Death sport.
 The same person that makes love's wound, doth cure it.
 He makes haste to repent, that judgeth rashly.
 Prosperity getteth friends, and Adversity trieth them.
 A Dice-player, the better he is at his game, he is so much the worse man.

35. Bending breaks a bow, and slackness the mind.
 It is twice welcome, if you offer of your own accord what is necessary.
 He that knows not how to bestow a benefit, unjustly begs one.
 It is good to see by another man's harm what things are to be avoided.

To receive a courtesie is to sell one's liberty.
 40. An hour is not so good to any body, that it is not ill to some.

It's a double death to any body, to die at another's pleasure.
 He receives more courtesie that knows how to requite them.
 You sin twice, when you humour him that sins.
 A mild disposition provok'd is far more grievously angry.

45. A man's death is good, which puts an end to the evils of his life.
 He hath received a courtesie by doing one, that did it to a deserving person.

Venus is sweetened by fair means, not by a great hand.
 An honest man never humoureth one that doth amiss.
 He that saith he hath done a courtesie, begs one.

50. A loving disposition is the greatest friendship.
 Often to bestow a courtesie is to teach one to requite it.
 To imitate the words of goodness is the greater malice.
 A man's good opinion is safer than money.

A good thing, tho' it be suppress'd, is not extinguish'd.
 55. He conquers twice, that conquers himself in victory.

Animo

Animo dolenti nihil oportet credere.
Alienum nobis, nostrum aliis, plus placet.

Amare juveni fructus est, crimen seni.

30. Anus cum ludit, morti delicias facit.
Amoris vulnus idem, qui sanat, facit.
Ad poenitendum properat citò qui judicat.
Amicos res optimæ parant, adversa probant.
Aleator, quanto in arte est melior, tanto est nequior.

35. Arcum intensio frangit, animum remissio.
Bis est gratum, quod opus est, ultrò si offeras.

Beneficium dare qui nescit injuste petit.
Bonum est fugienda aspicere alieno in malo.

Beneficium accipere, libertatem vendere est.

40. Bona nemini hora est, ut non alicui sit mala.

Bis cuique mori est, alterius arbitrio mori.
Beneficia plura recipit qui scit reddere.

Bis peccas, cum peccanti obsequium accommodas.
Bonus animus lælus gravius multo irascitur.

45. Bona mors est, hominis vitæ quæ extinguit mala.

Beneficium dando accipit, qui digno dedit.

Blanditia, non imperio, fit dulcis *Venus*.

Bonus animus nunquam erranti obsequium accom-
(modat.

Beneficium se dedisse qui dicit, petit.

50. Benevolus animus maxima est cognatio.

Beneficium sæpe dare, docere est reddere.

Bonitatis verba imitari, major malitia est.

Bona opinio hominis tutior pecunia est.

Bonum tametsi supprimitur, non extinguitur.

55. Bis vincit, qui se vincit in victoria.

- A kind man studies an opportunity to give.
He is twice killed that dieth by his own weapons.
He sleeps well, that doth not feel how ill he sleeps.
An honest man in want is the blame of good men.*
60. *A good name keeps its own lustre in the dark.
Good intentions, tho' they come short, yet they are not lost.
He loseth his money well, when a guilty person bribes the judge.
He wrongeth good men, whosoever spares them that are bad.
Severity in a good man is the next to justice.*
65. *Anger quickly dieth with a good man.
It is a good shame which discovereth the danger.
Mercy gets good succour.
Common use of good things is very bad.
When you bestow a courtesy upon worthy persons you engage* (all.
70. *Reproach is cruel in adversity.* (all.
*We must omit no opportunity to beware.
To one that you are always giving, when you deny him,
you bid him take it by force.
An intemperate patient makes a cruel doctor.
They hate his life, whose death friends wait for.*
75. *No man is quickly friends with an enemy.
A danger that is sighted comes the sooner.
A wife that is chaste towards her husband, commands him,
by obeying him.
A proud man's glory doth quickly become his disgrace.
You may better overcome one by advice than anger.*
80. *Patience is a remedy for every grief.
When vices afford profit, he sins that doth well.
It is better to be scorned than commit folly.* (Con. h.
*A merry talking companion upon the high-way is as good as a
The prosperity of the wicked soon comes to nought.*
85. *He leaveth an imputation upon life, who desires death.
He that is suffer'd to do more than is fitting, will do more
than is lawful.
To chide when there is need of advice, is to condemn.
The day following is a scholar to the day before it.*

Benignus etiam dandi causam cogitat.

Bis interimitur, qui suis armis perit.

Bene dormit, qui non sentit quam malè dormiat.

Bonorum crimen est honestus miser.

60. Bona fama in tenebris proprium splendorem obtinet.

Bene cogitata, si excidunt, non occidunt.

Bene perdit nummos iudici cum dat nocens.

Bonis nocet quisquis pepercerit malis.

Bonum apud virum iustitiæ proxima est severitas.

65. Bonum apud virum cito moritur iracundia.

Bona turpitudine est quæ periculum indicat.

Bona comparat præsidia misericordia.

Bonarum rerum consuetudo pessima est.

Beneficium dignis ubi das, omnes obligas.

70. Crudelis in re adversa est objurgatio.

Cavendi nulla est demittenda occasio.

Cui semper dederis, ubi neges, rapere imperas.

Crudelem medicum intemperans æger facit.

Cujus mortem amici expectant, vitam oderunt.

75. Cum inimico nemo in gratiam citò redit.

Citiùs venit periculum quod contemnitur.

Castà ad virum matrona parendo imperat.

Citò ignominia fit superbi gloria.

Consilio meliùs vincas, quàm iracundia.

80. Cuius dolori remedium est patientia.

Cum vitia profunt, peccat qui rectè facit.

Contemni est levius, quam stultitiâ percuti.

Comes facundus in via pro vehiculo est.

Cito improborum lætitia in perniciem cadit.

85. Crimen relinquit vitæ qui mortem appetit.

Cui plus licet quam par est, plus vult quam licet.

Damnare est objurgare, cum consilio est opus.

Discipulus est prioris posterior dies.

You must be long in preparing war, that you may overcome the sooner.

90. You have called him all the ill names that can be, whom you called a man ungrateful.

Speak not evil of thine enemy, if thou thinkest it.

To consider what may be good is the safest delay.

Grief grows less when it has not wherewith to encrease it.

It is a lye, that a woman doth learn not to weep.

95. Concord is made more entire by discord.

We must consider long of what we must but once resolve upon.

We must not readily hearken to accusations.

Whilst life is pleasing, then is the best dying.

Gain with an ill name is to be called loss.

100. The valour of the soldiers consists in the discretion of the commander.

What a day bestows, be afraid to lose it; it comes quickly to take it away.

A thing foregone that is not known, is not lost.

Pain inforceth even innocent persons to lye.

Faith is honestly kept even in a bad matter.

105. Even speed is a delay when there is a desire.

A wise man mendeth his own faults by another man's.

Men in misery take too much, or too little thought.

Sometimes it is even good to forget what you know.

Fortune is thought to be a Goddess by people's gain.

110. To avoid a lust is to conquer a kingdom.

When a banished man hath no dwelling, he is like a dead man without a grave.

Even they that do an injury detest it.

It is fit to take a weapon from, and not give one to an angry man.

To deny himself to his own Country is to endure banishment.

115. Even one hair hath its shadow.

Alas! what a miserable thing it is to become old by fearing.

He is fair even to his enemy that hath faith in his counsel.

A fall hurts them that are in a higher place a great deal the more.

He that hath lost his credit, with what can he maintain himself after?

When

Diu apparandum est bellum, ut vincas celerius.

90. Dixeris maledicta cuncta, cum ingratum hominem dixeris.

De inimico ne loquare malum, si cogites.

Deliberare utilia mora tutissima est.

Dolor decrescit, ubi quo crescat non habet.

Dediscere flere foeminam, est mendacium.

95. Discordia fit charior concordia.

Deliberandum est diu, quod statuendum est semel.

Difficilem oportet aurem habere ad crimina.

Dum vita grata est, mortis conditio optima est.

Damnum appellandum est cum mala fama lucrui.

100. Ducis in consilio posita est virtus militum.

Dies quod donat, timeas amittere; citò raptum venit.

Dimissum quod nescitur, non amittitur.

Etiā innocentes cogit mentiri dolor.

Etiā peccato rectè præstatur fides.

105. Etiā celeritas in desiderio mora est.

Ex vitio alterius sapiens emendat suum.

Et deest & superest miseris cogitatio.

Etiā oblivisci quod scis interdum expedit.

Ex hominum quæstu facta fortuna est dea.

110. Effugere cupiditatem, regnum est vincere.

Exuli ubi nusquam domus est, sine sepulchro est tanquam mortuus.

Etiā qui faciunt, odio habent injuriam.

Eripere telum, non dare, irato decet.

Exilium est pati se denegare patriæ.

115. Etiā capillus unus habet umbram suam.

Eheu, quam miserum est fieri metuendo senem!

Etiā hosti est æquus, qui habet in consilio fidem.

Excelsis multo facilius casus nocet.

Fidem qui perdit, quò se servet in reliquum?

120. When fortune flattereth, she comes to catch.
 You may easilier get an estate than keep it.
 A handsome face is a silent commendation.
 He is entreated in vain that cannot shew pity.
 It is a couzenage to receive what you are not able to restore.
125. Fortune makes him a fool, whom she makes too much on.
 He confesseth the fault that avoids the tryal.
 Prosperous wickedness is the undoing of good men.
 Thou must bear, and not blame, what thou canst not avoid.
 Future things so fight, as they suffer themselves to be overcome.
130. Wrong'd patience doth often become fury.
 Figned things will quickly come to their own nature.
 He that loseth his own credit can lose nothing else.
 Gentleness of disposition carries us on to folly.
 Credit, as the soul, never returns thither whence it went.
135. No body ever lost his credit, but he that had it not.
 Fortune is not content to hurt one once.
 Wrath is a thunderbolt where it dwells with power.
 When thou art grown old, thou shalt strive to no purpose to be young again.
 A false slander is a malicious lye.
140. To rule a woman's nature is the despair of all men.
 Endure things easy that thou may'st bear them that are
 Fortune doth none more good than counsel doth. (difficult)
 Fortune is of glasse, which when it shines it is broken.
 Thou must bear what doth thee hurt, that thou may'st
 thoroughly bear what doth thee good.
145. Fortune that no man seeth maketh one acceptable.
 Thriftiness is the misery of a good report.
 That prejudice is heavy, which hath not a judgment.
 The wrath of an honest man is very heavy.
 The mind is grievously punish'd, which repents after the deed.
150. A griev'd mind hath not a doubtful sentence.
 Every evil is grievous that lieth under a mask.
 Whatever befalls that never was tried before, doth hurt worse.
 The enemy is most grievous that lurketh in one's breast.
 The rule of custom is most troublesome.

120. Fortuna cum blanditur, captatum venit.
 Fortunam citius reperias quam retineas.
 Formosa facies muta commendatio est.
 Frustra rogatur, qui misereri non potest.
 Fraus est accipere quod non possis reddere.
125. Fortuna nimium quem fovet, stultum facit.
 Faetetur facinus is, qui iudicium fugit.
 Felix improbitas optimorum est calamitas.
 Feras, non culpes, quod vitari non potest.
 Futura pugnant, ut se superari sinant.
130. Furor fit læsa sæpius patientia.
 Picta citò ad naturam redierint suam.
 Fidem qui perdit, nil potest ultra perdere.
 Facilitas animi ad partem stultitiæ rapit.
 Fides, ut anima, unde abiit, nunquam eò redit.
135. Fidem nemo unquam perdit, nisi qui non habet.
 Fortuna obesse nulli contenta est semel.
 Fulmen est, ubi cum potestate habitat iracundia.
 Frustra cum ad senectam ventum est, repetes adolescentiam.
 Falsum maledictum malevolum mendacium est.
140. Foeminae naturam regere, desperare est omnium.
 Fer difficilia, ut facilia feras.
 Fortuna nulli plus quam consilium valet.
 Fortuna vitrea est, quæ cum splendet, frangitur.
 Feras quod lædit, ut quod prodest perferas.
145. Facit gratum fortuna quam nemo videt.
 Frugalitas miseria est rumoris boni.
 Grave præiudicium est, quod iudicium non habet.
 Gravissima est probi hominis iracundia.
 Gravis animi poena est, quem post factum poenitet.
150. Gravis animus dubiam non habet sententiam.
 Grave est malum omne quod sub aspectu latet.
 Gravius nocet quodcumque inexpertum accidit.
 Gravior inimicus, qui latet sub pectore.
 Gravissimum est imperium consuetudinis.

155. *A great crime doth hurt, even when it is but lightly spoken of.*

Alas, how hard a thing is the keeping of one's renown!

A man is not in his own body, when he is angry.

Alas, how much is he to be fear'd, that thinks it safe to die!

A man that is pitiful to a man in misery remembers himself.

160. *It is an honest disgrace to die for a good cause.*

He that doth good in prosperity hath succour in adversity.

Alas, what a miserable thing it is, to be hurt of him of whom you cannot complain!

Poverty bids a man try many things.

Alas, how miserable is that pain which may not speak in the torment!

165. *Alas, what things to be repented of do men run into by living long!*

A fair speech hath its poison.

A man dieth, so often as he loseth his children.

A man always carries one thing towards himself, and thinks another thing towards another.

An honest report is a good patrimony.

170. *A man feels it not, if he finds profit by his smart.*

He serves honestly that yields to the times.

A man hath his life lent him, not given him.

It is better to know one's Heir, than to seek one.

An heir's weeping is laughing under a vizard.

175. *Often marriages have room for a curse.*

An inferior startles at what a superior doth amiss.

To revenge an enemy is to receive another life.

Have a care that none do hate thee thro' thine own demerit.

When you hold one against his will, you haste him to be gone.

180. *You wrong breeding, when you intreat an unworthy man.*

A covetous man is good to no body, and he is worst to himself.

He doth a courtesy twice to a poor man that doth it quickly.

Desire of more amongst riches is a rich want.

He inviteth a fault that passeth by an offence. (freshet

185. *There is nothing pleasant, but that which variety re*

A generous spirit minds not an affront.

155. Grav

155. Grave crimen, etiam cum dictum est leviter, nocet.
 Heu quam difficile est gloriæ custodia.
 Homo extra corpus est suum, cum irascitur.
 Heu quam timendus, quicumque mori tutum putat!
 Homo qui in homine calamitoso est misericors, meminit sui.
160. Hæstia est turpitudine pro bonâ causâ mori.
 Habet in adversis auxilia qui in secundis commodat.
 Heu! quam miserum est lædi ab illo de quo non possis queri.
 Hominem experiri multa paupertas jubet.
 Heu, dolor quam miser est, qui in tormento vocem non habet.
165. Heu, quam poenitenda incurrunt homines vivendo diu!
 Habet suum venenum blanda oratio.
 Homo toties moritur, quoties amittit suos.
 Homo semper in sese aliud fert, in alterum aliud cogitat.
 Hæstia rumor alterum est patrimonium.
170. Homo nescit, si dolore fortunam invenit.
 Hæstia servit qui succumbit tempori.
 Homo vitâ commodatus, non donatus est.
 Hæredem scire utilius est, quam querere.
 Hæredis fletus sub personâ risus est.
175. Habent locum maledicti crebræ nuptiæ.
 Inferior horret quicquid peccat superior.
 Inimicum ulcisci vitam accipere est alteram.
 Id agas, ne quis tuo te merito oderit.
 Invitum cum retineas, exire intitas.
180. Ingenuitatem lædis, cum indignum rogas.
 In nullum avarus bonus est, in se pessimus.
- Inopi beneficium bis dat, qui dat celeriter.
 Instructa inopia est in divitiis cupiditas.
 Invitat culpam qui peccatum præterit.
185. Jucundum nihil, nisi quod reficit varietas.
 Ingenuitas non recipit contumeliam.

180 One offends without punishment against him that offends
but feldom.

One ingrateful person wrongs all poor men.

There is no reproach in a poor man's life. (things.

190. A poor man wants a few things, a covetous man all

So use your friend as to think he may become your enemy.

A stout man or a prosperous man can endure any.

Anger is always a lie in love matters.

195. Every man is angry closely, and upon a small occasion.

Shun an angry man for a while, an enemy for a long
time.

Forgetfulness is the remedy of wrongs.

He that overcomes anger, conquers his greatest enemy.

200. No body useful to hope for good in afflictions, but the inno-

Hastiness is to blame in taking revenge.

It is a wise man's part to fear his enemy, tho' never
so mean.

205. Laughing at men in misery is even an injury.

The judge is condemned when a guilty man's acquitted.

It is a kind part to pardon, when he is sorry that he is pardoned.

Boldness can do very much in doubtful things. (offends.

210. A guilty person condemns himself on the same day he

So trust your friend, that there be no room for an enemy.

An angry man thinks even advice to be an heinous crime.

He badly blames Neptune that again suffers shipwreck.

Honour with an unworthy person is instead of a disgrace.

215. When a new commendation is offered, even the old is
admitted.

The smart of his enemy is the remedy of him that is hurt.

Fortune is unconstant; she quickly asks again what she hath
given.

It is an universal law, which bids, Be born and die.

Gain cannot be made without another's loss.

220. Wantonness and praise do never agree.

The guilty person fears the law, and the innocent fortune.

Excess wants many things, but covetousness all things.

Ingrateful persons especially reach men to the hard.

He threatneth many that doth a wrong to one.

Impunè peccat in eum, qui peccat rarior.

Ingratus unus miseris omnibus nocet.

In miseri vitâ nulla contumelia est.

190. Inopiæ parva defunt, avaritiæ omnia.

Ita amicum habeas, posse ut fieri inimicum putes.

Invidiam ferre aut fortis, aut felix potest.

In amore mendax semper iracundia.

Invidia tacitè, sed minutè, irascitur.

195. Iratum breviter vites, inimicum diu.

Injuriarum remedium est oblivio.

Iram qui vincit, hostem superat maximum.

In malis sperare bonum, nisi innocens, nemo solet.

In vindicando criminosa est celeritas.

200. Inimicum, quamvis humilem, docti est metuere.

In calamitosos risus etiam injuria est.

Judex damnatur, cum nocens absolvitur.

Ignoscere humanum, ubi pudet cui ignoscitur.

In rebus dubiis plurimi est audacia.

205. Illo nocens se damnat quo peccat die.

Ita crede amico, ne sit inimico locus.

Iratus etiam facinus consilium putat.

Improbè Neptunum accusat qui iterum naufragium facit.

Loco ignominiae est apud indignum dignitas.

210. Laus ubi nova oritur, etiam vetus admittitur.

Laeso doloris remedium inimici dolor.

Levis est Fortuna, citò reposcit quæ dedit.

Lex universa est, quæ jubet nasci & mori.

Lucrum sine damno alterius fieri non potest.

215. Lascivia & laus nunquam habent concordiam.

Legem nocens veretur, Fortunam innocens.

Luxuriæ defunt multa, avaritiæ omnia.

Malignos fieri maxime ingrati docent.

Multis minatur, qui uni facit injuriam.

220. *All delay is diftaftful, yet it makes men wife.
It is a bad caufe which requires pity.
It is a happy man's lot to die before he calleth death.
It is a miserable thing, to be forced to keep that ſilent
which you deſire to ſpeak.
That fortune is moſt miserable that wants an enemy.*
225. *He is to be called bad, that is good for his own ends.
A bad man is the worſt when he feigns himſelf good.
When fear cometh, ſleep hath but ſeldom place.
Thou needs muſt die, but not ſo oft as thou would'ſt.
It is badly done, whatever is done with relying upon fortune.*
230. *He that ſends a preſent to a dead man, takes from
himſelf, and gives him nothing.
A maſter that is afraid of his ſervants, is leſs than a ſer-
A true heir is rather born than written. (want.
Women outſtrip men in bad counſel.
It is bad pleaſure to uſe our ſelves to other folk's things.*
235. *That is kept with a great deal of danger which pleaſeth
many.
The cure is bad when any thing of nature is loſt.
Bad natures never need teaching.
To live without danger is not to know miſery.
They live ill, who think they ſhall always live.*
240. *By conſtruing a foul word you will make it worſe.
That patient deals badly with himſelf that makes his Phy-
ſician his heir.
He is leſs deceived that is ſooner denied.
Goodneſs changeth it ſelf, which an injury provokes.
When a woman muſeth all alone, ſhe muſeth ſome miſchief.*
245. *He that will do a ſhrewd turn will every where find
an occaſion.
A naughty natur'd man feeds on his own nature.
He ought to fear many whom many fear.
The greateſt command is loſt by badly commanding.
A woman that is married to many men doth not pleaſe many.*
250. *It is bad counſel which cannot be alter'd.
It is the beſt for an unfortunate perſon to do nothing.
The eyes will not offend at all, if the mind could rule the
eyes.*

220. Mora omnis odio est, sed facit sapientiam.

Mala causa est, quæ requirit misericordiam.

Mori est felicitis, antequam mortem invocet.

Miserum est tacere cogi quod cupias loqui.

Miserrima est fortuna quæ inimico caret.

225. Malus est vocandus, qui suâ causâ est bonus.

Malus, ubi bonum se simulat, tunc est pessimus.

Metus cum venit, rarum habet somnus locum.

Mori necesse est, sed non quoties volueris.

Male geritur, quicquid geritur fortunæ fide.

230. Mortuo qui mittit munus, nil dat illi, adimit sibi.

Minor est quam servus dominus, qui servos timet.

Magis hæres fidus nascitur quam scribitur.

Malo in consilio foeminae vincunt viros.

Mala est voluptas alienis assuescere.

235. Magno cum periculo custoditur quod multis placet.

Mala est medicina, ubi aliquid naturæ perit.

Malæ naturæ nunquam doctrinâ indigent.

Miseriam nescire est sine periculo vivere.

Malè vivunt, qui semper victuros se putant.

240. Maledictum interpretando facies acrius.

Male secum agit agrotus, medicum qui heredem facit.

Minus decipitur cui negatur celeriter.

Mutat se bonitas, quam irritat injuria.

Mulier, cum sola cogitat, malè cogitat.

245. Malefacere qui vult, nusquam non causam invenit.

Malevolus semper suâ naturâ vescitur.

Multos timere debet, quem multi timent.

Male imperando summum imperium amittitur.

Mulier quæ nubit multis, multis non placet.

250. Malum consilium, est quod mutari non potest.

Nihil agere semper infelici est optimum.

Nihil peccent oculi, si animus oculis imperet.

Esteem nothing thine own that may be altered.

A man doth not lightly die with the fall (of a house) that is afraid of the fall (of it.)

255. Thou knowest not what to wish, or what to avoid, the day so dallieth.

Danger is never overcome without danger.

There is no fortune so good, of which thou may'st not complain.

We men die better no where, than where we had a mind to live.

A covetous man never wants an excuse to deny (one.)

260. The truth is lost with too much wrangling.

He is every day condemned that always feareth.

The latter day is always the worse.

It is a ridiculous thing to destroy innocence in detestation of one that is guilty.

It is a piece of a good turn, if thou civilly deny what is desired.

265. It is a fond thing to fear what cannot be avoided.

A fearful man calls himself a wary man, and a stingy fellow calls himself a good husband.

By putting up an injury, thou $\left\{ \begin{array}{l} \text{may'st avoid} \\ \text{invite'st} \end{array} \right\} \text{a new one.}$

A covetous man as well wanteth what he hath, as what he hath not.

O life! thou art long to one in misery, and short to one in prosperity.

Erasm. Rot. *Epist. to Joh. Nevius.*

WHO would fight Publius's Stage-Verses? which Aulus Gellius calleth very pretty, and Seneca very eloquent ones; and whose sentences (as the same man witnesseth) the greatest Rhetoricians did not think much to imitate.

Nihil proprium ducas quod mutari possit.

Non citò ruinâ perit vir, qui ruinam timet.

255. Nescis quid optes, aut quid fugias, ita ludit dies.

Nunquam periculum sine periculo vincitur.

Nulla tam bona est fortuna, de qua nil possis queri.

Nusquam melius morimur homines, quam ubi libenter
viximus.

Negandi causa avaro nunquam deficit.

260. Nimum altercando veritas amittitur.

Quotidie damnatur qui semper timet.

Quotidie est deterior posterior dies.

Ridiculum est, odio nocentis perdere innocentiam.

Pars beneficii est, quod petitur, bene si neges.

265. Stultum est timere quod vitari non potest.

Timidus vocat se cautum, parcum fordibus.

Veterem ferendo injuriam } vites
 } novam.
 } invititas

Tam deest avaro quod habet, quam quod non habet.

O vita misero longa, felici brevis!

Eras. Rot. Epist. ad Joh. Nevium.

Publīi Mimos quīs contemnāt? quos *Aulus Gellius* lepidissimos, *Seneca* disertissimos vocat; cuiusque sententias (ut idem testatur) non piguit summos etiam Rhetores æmulari.



CAT O construed Grammatically, with
one row of *Latin*, and another of
English.

1. **S**I Deus est animus, ut carmina dicunt nobis,
If God be a Spirit, as Poets tell us,
Hic præcipuè sit colendus tibi pura mente.
Let him especially be worshiped of thee with a pure mind.
2. Semper vigila plus, nec esto deditus somno;
Always watch more, and be not given to sleep;
Nam diuturna quies ministrat alimenta vitiis.
For long continued rest affords growth to Vices.
3. Puta esse primam virtutem compescere linguam;
Think it to be the prime virtue to rule the tongue;
Ille proximus Deo, qui scit tacere ratione.
He is the nearest to God that knoweth to hold his tongue with
4. Tu sperne contrarius esse tibi repugnando;
Do thou scorn to be contrary to thy self, by being cross;
Ipse qui dissidet secum, conveniet nulli.
He that falls out with himself, will agree with no body.
5. Si inspicias vitam hominum, deniq; si inspicias mores,
If thou look into the life of men, lastly if thou look into
their manners,
Cum culpent alios, nemo vivit sine crimine.
When they blame others, no man liveth without a fault.
6. Relinque(ea) quæ tenes nocitura, quamvis sint chara,
Leave those things, which thou holdest that they will do
thee hurt, though they be dear;
Utilitas debet præponi opibus, tempore.
Benefit ought to be preferred before wealth, in season.
7. Esto constans & lenis, sicut res postulat;
Be brave and remiss, as the matter requireth;
Sapiens mutat mores temporibus sine crimine.
A wise man alters his manners with the times without
fault.

8. Crede nil temerè uxori querenti de servis;
Believe not rashly thy wife complaining of thy servants;
 Etenim mulier sæpe odit quem conjux diligit.
For a woman oftentimes hateth whom her husband loveth.
9. Que cum mones aliquem, nec ipse velit se moneri,
And when thou advisest one, and he is not willing that
himself should be advised:
 Si fit charus tibi, noli desistere cœptis.
If he be dear to thee, do not desist from thy beginning.
10. Noli contendere verbis contra verbosos:
Do not strive in words against men of words:
 Sermo datur cunctis, sapientia animi paucis.
Speech is given to all, (but) wisdom of mind to few.
11. Sic dilige alios, ut sis charus amicus tibi.
So love others, that thou may'st be a dear friend to thy self.
 Esto sic bonus bonis, ne mala damna sequantur te.
Be so good to good men, that evil losses may not follow thee.
12. Fuge rumores, ne incipias haberi novus autor;
Shun reports, lest thou begin to be accounted a new author;
 Nam nocet nulli tacuisse, nocet locutum esse.
For it hurteth none to have held his peace, it hurteth to
have spoken.
13. Noli certo promittere rem promissam tibi.
Do not certainly promise a thing promised to thee.
 Fides est ideo rara, quia multi loquuntur multa.
Faith is therefore rare, because many men speak many things.
14. Cum quis laudet te, memento esse tuus iudex.
When one praiseth thee, remember to be thine own judge.
 Noli credere plus aliis de te, quam tu tibi.
Do not believe others more concerning thee, than thou
(believest) thy self.
15. Memento narrare multis officium alterius;
Remember to tell to many the good turn of another;
 Atque ipse fileto, cum tu benefeceris aliis.
And do thou self hold thy tongue, when thou shalt have
done well to others.
16. Dum senex recenset facta & dicta multorum,
Whilst thou being old rehearst the deeds and sayings of
many men,

54. CATO construed grammatically.

Fac quæ ipse juvenis feceris succurrant tibi.
See that those things which thy self, being young, hast done, may help thee.

17. Ne cures, si quis loquatur tacito sermone;
Do not care if one speak with a whispering speech;

Ipse conficius sibi, putat omnia dici de se. (himself.)

He that is guilty to himself, thinks all things to be spoken of

18. Cum fueris foelix, caveto quæ sunt adversa.

When thou shalt be prosperous, take heed of the things that are adverse.

Ultima non respondent primis eodem cursu.

The last things do not answer the first in the same course.

19. Cum dubia & fragilis vita sit tributa nobis,

Seeing a doubtful and brittle life is afforded us,

Noli tu ponere spem tibi in morte alterius.

Do not thou place hope for thy self in the death of another.

20. Cum pauper amicus dat tibi exiguum munus,

When a poor friend giveth thee a small present,

Accipito placide, & memento laudare plene.

Accept it cheerfully, and remember to praise it fully.

21. Cum natura creavit te nudum infantem,

Seeing nature hath formed thee a naked infant,

Memento ferre patienter onus paupertatis.

Remember to bear patiently the burthen of poverty.

22. Ne timeas illam, quæ est ultima finis vitæ;

Do not fear that which is the last end of life;

Qui metuit mortem, perdit id ipsum quod vivit.

He that feareth death, loseth that very thing that he liveth;

i. e. the pleasure of living.

23. Si nemo amicus respondet tibi pro meritis;

If no friend answer thee according to thy desert,

Noli incusare Deum, sed ipse coerce te.

Do not blame God, but do thou restrain thy self.

24. Utere parcè quæ sitis, ne quid desit tibi;

Use sparingly things gotten, lest any thing be wanting to thee;

Utque serves quod est, semper putato deesse tibi.

And that thou mayst keep that which thou hast, always

think it is wanting to thee; i. e. that thou wantest.

25. Ne

CATO construed grammatically. 55

25. Nè promiseris ulli bis, quod præstare potes;
Do not promise any man twice, that which thou art able to perform;
Ne sis ventosus, dum vis haberi urbanus.
Lest thou be a boaster, whilst thou wouldst be accounted courteous.
26. Qui simulat verbis, nec est fidus amicus corde;
He that dissembleth in his words, and is not a faithful friend in heart,
Tu quoque fac simile; sic ars deluditur arte.
Do thou also do the like; thus craft is couzen'd with craft.
27. Noli probare homines nimium blandos sermone;
Do not thou allow of men that are too cunning in their speech;
Fistula canit dulce, dum auceps decipit volucrum.
The pipe sings sweetly, while the fowler deceiveth the bird.
28. Si nati sint tibi, nec opes, tunc instrue illos;
If { Sons be to thee, } and not wealth, then instruct them
 { thou hast Sons, }
Artibus, quo possint defendere vitam inopem.
in trades, whereby they may maintain a poor life.
29. Putato carum quod vile est, vile quod carum.
Esteem that to be dear which is cheap, and cheap which is dear.
Sic nec habebis parcus tibi, nec avarus ulli.
So shalt thou be accounted neither sparing to thy self, nor covetous to any man.
30. Tu ipse nè feceris ea quæ soles culpares;
Do not thou thy self do those things which thou usest to blame;
Turpe est doctori, cum culpa redarguit ipsum.
It is a foul thing for the teacher, when the fault confutes himself.
31. Petito quod est justum, vel quod videatur honestum;
Desire what is just, or what may seem honest;
Nam est stultum petere, quod possit negari jure.
For it is a fond thing to desire what may be denied by right.
32. Nolito

56 CATO construed grammatically.

32. Noli tu præponere ignotum tibi notis.

*Do not thou prefer a thing unknown to thee, before things
Cognita constanti iudicio, incognita casu. (known :
Things known are grounded on judgment, unknown on chance.*

33. Cum dubia vita versetur incertis periculis,

*Seeing our life is conversant amongst uncertain dangers,
Quicunque laboras pone diem pro lucro tibi.*

Whosoever art troubled, count a day for a gain to thee.

34. Cum possis vincere, cede interdum sodali;

*When thou may'st overcome, give way sometimes to thy
companion;*

Quoniam dulces amici vincuntur obsequio.

Because sweet friends are overcome by compliance.

35. Ne dubites impendere parva, cum petas magna;

*Doubt not to bestow small things, since thou may'st desire
Etenim gratia conjungit charos his rebus. (great ;*

For favour joineeth together dear friends by these things.

36. Cave inferre litem cum quo gratia juncta est tibi :

*with whom good will is
joined to thee :*

Take heed you make no brabble

*with him that is friends
with thee :*

Ira generat odium, concordia nutrit amorem.

Anger breeds hatred, concord nourisheth love.

37. Cum dolor urget te in iram ob culpam servorum;

*When grief forceth thee to anger for the fault of thy servants;
Ipse moderare tibi, ut possis parcere tuis.*

Do thou moderate thy self, that thou may'st spare thine own.

38. Interdum vince ferendo quem potes superare;

*Sometimes overcome by suffering, him whom thou can'st
conquer;*

Enim patientia semper maxima virtus morum.

For patience (is) always the chiefest virtue of

manners.

moral virtues.

39. Potius conserva quæ sunt jam parta labore;

Rather save those things which are already got with pain;

Cum

Cum labor est in damno, mortalis egestas crescit.

*When our labour is in (recovering) loss, deadly poverty in-
40. Cum felix fueris interdum dapnifilis notis; (creaseth,
When thou in prosperity shalt be sometimes frank to thy
acquaintance;*

Et charus amicis, esto semper proximus tibi.

And dear to friends, be thou always nearest to thy self.

L I B. II.

SI forte velis cognoscere cultum telluris,
If perhaps thou wouldst know the tillage of land.

Legito Virgilium; quod si mage laboras nosse

Read Virgil; but if thou desirest more to know

Vires herbarum, Macer dicet tibi carmine.

The virtues of herbs, Macer will tell thee in verse.

Si cupis noscere Romana & Civica bella,

If thou desirest to know the Roman and the civil wars,

Quæras Lucanum, qui dicet prælia Martis.

Get Lucan, who will tell thee the battles of War.

Si libet quid amare, vel discere amare legendo,

If thou hast a mind to love, and learn to love by reading,

Petito Nasonem; sin autem hæc est cura tibi,

Get Ovid; but if this be thy care,

Ut vivas sapiens, audi, quod possis discere,

That thou mayst live wisely, hear, to the end thou mayst

Per quæ ævum semotum vitiis traducitur. (learn,

By what things an age free from vices is spent.

Ergo ades, & discce legendo quæ sapientia sit.

Therefore come, and learn by reading what wisdom is.

1. **M**emento prodesse etiam ignotis si potes.
Remember to pleasure even those thou knowest not, if
Est utilius regno acquirere amicos meritis. (thou canst
It is better than a kingdom, to get friends by desert.
2. Mitte inquirere arcana Dei, que quid cælum sit. (is
Forbear to inquire after the secrets of God, and what heaven.

58 CARO construed grammatically.

Cum sis mortalis, cura quæ sunt mortalia.

Seeing thou art mortal, mind those things that are mortal.

3. Linque metum lethi, nam stultum est in omni tempore;

Leave the fear of death, for it is a foolish thing at all times;

Dum metuis mortem, dimittere gaudia vitæ.

Whilst thou fearest death, to lose the pleasures of life.

4. Noli iratus contendere de incerta re.

Do not thou, being angry, contend about an uncertain thing.

Ira impedit animum, nè possit cernere verum.

Anger hindreth the mind that it cannot discern the truth.

5. Fac sumptum propere cum res ipsa desiderat;

Bestow cost readily, when the thing itself requireth.

Etenim aliquid est dandum cum res aut tempus postulat.

For something is to be given when time or occasion requireth.

6. Fugito quod est nimium, memento gaudere parvo;

Avoid what is too much, remember to delight in a little;

Puppis est mage tuta quæ fertur modico flumine.

The Ship is more safe which is carried in a little River.

7. Memento prudens celare socios quod pudeat.

Remember wisely to conceal from thy fellows that whereof thou may'st be ashamed.

Ne plures culpent id quod tibi displicet uni.

Lest many blame that which disliketh thee alone.

8. Nolo putes pravos homines lucrari peccato.

I will not that thou should'st think that wicked men do gain by their sins.

Peccata latent temporibus, & patent tempore.

Sins lie hid for a time, and they appear in time.

9. Noli contemnere vires exigui corporis;

Do not contemn the Strength of a little Body.

Pollet consilio, cui natura negavit vim;

He excels in Wisdom to whom Nature hath denied Strength.

10. Cede tempore, quem sciris non esse parem tibi:

Yield in time to him whom thou knowest is not equal for thee:

Sæpe videmus victorem superari à victo. (Parity.)

We often see the Conqueror to be overcome by the conquered

11. Noli contendere verbis adversus notum:

Do not contend in Words against an Acquaintance.

Maxima

CATO construed grammatically. 59

Maxima lis interdum crescit minimis verbis.

The greatest Controversy sometimes groweth from the least

12. Noli perquirere sorte quid Deus intendat. *Words.*

Do not inquire by lot what God intendeth.

Ipse deliberat, sine te, quid statuatur de te.

He deliberateth without thee, what he resolveth concerning

13. Memento vitare invidiam nimio cultu; *(thee;*

Remember to avoid Envy, for too much Goodness;

Quæ si non lædit, tamen molestum sufferre est hanc.

Which though it hurt thee not, yet 'tis a troublesome thing to bear this.

14. Esto forti animo cum sis iniquè damnatus.

Be of good Courage when thou art unjustly condemned.

Nemo gaudet diù, qui vincit iniquo iudice. *(Judge.*

No man joyeth long who getteth the better by a corrupt

15. Noli referre maledicta litis præteritæ.

Do not rehearse the railing words of a contention past.

Est malorum meminisse iram post inimicitias.

It is the property of wicked men to remember anger after falling out.

16. Nec ipse collaudes te, nec culpaveris te;

Neither do thou thy self praise thy self, nor blame thy self.

Stulti faciunt hoc, quos inanis gloria vexat.

Fools do this, whom vain-glory vexeth.

17. Utere modicè quæsitis, dum sumptus abundat.

Use sparingly goods gotten, whilst gettings abound.

Quod partum est longo tempore, labitur exiguo.

That which is gotten in a long time, consumeth in a little

18. Esto insipiens, cum tempus aut res postulat. *(time*

Be (like) a fool, when time or occasion requireth.

Est summa prudentia simulare stultitiam loco.

It is the greatest discretion to counterfeit folly upon occasion.

19. Fugito luxuriam, simul & memento vitare

Avoid prodigality, and also remember to avoid

Crimen avaritiæ, nam sunt contraria famæ.

The crime of covetousness, for they are contrary to good report.

20. Nolito credere semper referenti quædam.

Do not believe one that always telleth some news,

60 CATO construed grammatically.

Exigua fides est tribuenda iis qui loquuntur multa.

Small credit is to be given to those that speak many words.

21. Tu noli ignoscere tibi si peccas potu;

Do not thou pardon thy self that thou offendest in drink;

Nam est nullum crimen vini, sed culpa bibentis.

For it is not the fault of the wine, but of the drinker.

22. Committe arcanum consilium tacito sodali.

Commit thy secret counsel to thy close companion.

Committe auxilium corporis fideli medico.

Commit the cure of thy body to a faithful physician.

23. Noli ferre moleste indignos successus.

Do not thou take ill unworthy successes:

Fortuna indulget malis, ut possit lædere.

Fortune pampereth evil men, that she may hurt them.

24. Prospice hos casus esse ferendos, qui veniunt.

Foresee, that these chances are to be endured, which fall out:

Nam quicquid prævideris ante, lædit levius.

For whatsoever thou shalt foresee before, hurteth less.

25. Noli submittere animum in adversis rebus.

Do not let down thy courage in adversity,

Retine spem: spes una nec relinquit hominem morte,

Retain hope: hope only doth not leave a man in death.

26. Noli submittere rem quam noscis aptam tibi.

Do not let slip any thing which thou knowest is fit for thee.

Occasio est calva post, fronte capillatâ.

Opportunity is bald behind, with a bushy forehead.

27. Specta quod sequitur, que videto quod imminet ante.

Look at that which followeth, and see that which is ready to come before.

Imitare illum Deum qui spectat utramque partem.

Imitate that God which looketh { *at both sides.*
both ways.

28. Ut valeas fortior, esto interdum parcior:

That thou may'st be strong, be sometimes more sparing.

Pauca debentur voluptati, plura salutî.

Few things are due to pleasure, (but) more to health.

29. Unus nunquam contempseris iudicium populi:

Being (but) one, never slight the judgment of the people:

CATO construed grammatically. 61

- Ne placeas nulli, dum vis contemnere multos.
Left thou please none, whilst thou wilt scorn many.
30. Sit tibi cura salutis præcipue, quod primum est.
Have thou a care of thy health especially, which is the main thing,
 Cum sis causa doloris tibi, nec culpes tempora.
When thou art a cause of sorrow to thy self, nor blame the times.
31. Ne cures somnia, nam mens humana sperans,
Do not heed Dreams, for man's mind hoping
 Cernit id ipsum per somnum, quod optat cum vigilat.
Seeth that very thing in sleep, which it desireth when it is awake.

L I B. III.

- L**ector, quicumque velis, cognoscere hoc carmen,
Reader, whosoever would know this Poem,
 Feres hæc præcepta, quæ sunt gratissima vitæ.
Thou must bear (away) these precepts, which are very profitable for ones life.
 Instrue animum præceptis, nec cesses discere:
Furnish thy mind with precepts, and cease not to learn:
 Nam vita est quasi imago mortis sine doctrinâ.
For life is as it were the Image of death without learning.
 Feres multa commoda; sin autem spreveris illud,
Thou shalt bear away much benefit, but if thou neglect it,
 Ipse non neglexeris me scriptorem, sed te.
Thou shalt not neglect me the writer, but thyself.

1. **N**E cures verba malorum, cum vivas recte.
Regard not the words of ill men, when thou livest well.
 Non est nostri arbitrii quid quisque loquatur.
It is not in our power what any one may say.
2. Productus testis, celato crimen amici.
Being produced as a witness, conceal the fault of thy friend.

62 CATO construed grammatically,

Quantumcunque potes, tamen pudore salvo ante;

As much as thou canst, yet { *thy honour being safe before;*
saving thy credit first;

3. Memento cavere blandos que blâsos sermones.

Remember to take heed of lissping and fawning speeches.

Simplicitas veri est sana, fraus loquendi est ficta.

The simplicity of truth is sound, { *deceit of speech is feigned.*
deceitful speech is feigned,

4. Fugito segnitiem, quæ fertur ignavia vitæ;

Avoid slothfulness, which is called laziness of life;

Nam cum animus languet, inertia consumit corpus.

For when the mind is lazy, laziness consumeth the body.

5. Interdum interpone gaudia tuis curis,

Sometimes interpose joys with thy cares;

Ur possis sufferre quemvis laborem animo.

That thou may'st endure any labour in thy mind.

6. Ne unquam carperis dictum aut factum alterius,

Do not any time carp at the saying or doing of another,

Ne alter derideat te simili exemplo.

Lest another jeer thee by the like example.

7. Serva augendo quæ suprema fors dederit tibi.

Save in increasing those things which the last will hath granted thee,

Notata tabulis, ne sis quem fama loquatur,

Being set down in the { *lest thou be he whom reports may*
Will, { *talk of.*
lest thou be he whom folk may
talk on,

8. Cum divitiæ superant tibi in fine senectæ,

When riches abound to thee in the end of thy old age,

Facito vivas munificus, non parvus amicis.

See thou live munificent, not sparing to thy Friends,

9. Dominus ne despice utile consilium servi.

Thou being a master, don't despise the good counsel of thy

Tempseris unquam sensum nullius si prodest, (servant.

Despise not at any time the opinion of any man, if it be good.

CATO construed grammatically. 63

10. Si non est in rebus, & in censu quod fuit ante ;
If there be not in thy means and estate what there was before, live content with that which the times afford.
11. Fuge nè ducas uxorem sub nomine dotis ;
Beware that thou marry not a wife for her portion sake ;
Nec velis retinere, si coeperit esse molesta.
And desire not to keep her if she begin to be troublesome.
12. Disce exemplo multorum quæ facta sequaris,
Learn by the example of many what deeds thou may'st follow,
Quæ fugias ; vita aliena est magistra nobis,
And what thou may'st shun ; another man's life is a mistress
13. Tentés id quod potes, ne pressus pondere operis, (to us.
Attempt that which thou art able to do, lest being pressed
with the weight of the work,
Labor succumbat, & relinquo tentata frustra.
Thy labour fail, and thou leave the things attempted in vain.
14. Nólito tacere quod nōsti haud recte factum ;
Do not conceal what thou knowest is not well done ;
Ne videare tacendo velle imitari malos.
Lest thou seem by concealing to be willing to imitate bad
15. Rogato auxilium iudicis sub iniqua lege ; (men.
Intreat the aid of a judge under an harsh law ;
Etiam leges ipsæ cupiunt ut regantur jure. (rights.
Even the laws themselves desire that they may be ruled by
16. Memento ferre patienter quod pateris merito.
Remember to bear patiently what thou sufferest deservedly.
Que cūm sis reus tibi, damna, ipsum te iudice.
And when thou art guilty (to thy self) condemn (thy) self
thou (thy self) being the judge.
17. Facito legas multa, perlectis, perlege multa ;
See thou read many things, when these are read over
read over many things.
Nam poetæ canunt miranda, sed non credenda.
For poets sing strange things, but not to be believed.
18. Fac sis modestus sermone inter convivas.
See thou be modest in thy talk among strangers.

64 CATO construed grammatically.

Ne dicare loquax dum vis haberi urbanus.

Left thou be called talkative, whilst thou art willing to be accounted mannerly.

19. Noli tu timere verba iratæ conjugis,

Do not fear the words of thy angry wife,

Nam fœmina struit insidias lacrymis, dum plorat.

For a woman layeth snares with her tears while she weepeth.

20. Utere quæsitis; sed ne videaris abuti:

Use (goods) gotten, but seem not to abuse them;

Qui consumunt sua, sequentur aliena cum deest.

They that waste their own goods will follow other men's when they want.

21. Fac proponas tibi mortem non esse timendam;

See thou proponed to thyself that death is not to be feared;

Quæ si non est bona, tamen illa est finis malorum.

Which if it be not good, it is the end of evils.

22. Memento ferre linguam uxoris si frugi est;

Remember to endure thy wife's tongue, if she be a good house-wife;

Namque est malum velle pati nil, nec posse tacere.

For it is a bad thing to be willing to suffer nothing, and not to be able to keep silence.

23. Dilige charos parentes non ægra pietate;

Love thy dear parents with an unconstrained love;

Nec offendas matrem, dum vis esse bonus parenti.

And offend not thy Mother, whilst thou art willing to be dutiful to thy Father.

L I B. IV.

Q Uicunque cupis traducere securam vitam,

Whosoever desirest to lead a quiet life;

Nec animum hæreere vitiis quæ obsunt moribus;

And not to have thy mind stick in vices which hurt manners;

Memento hæc præcepta semper relegenda tibi.

Remember these precepts (are) always to be read by thee.

Invenies

CATO construed grammatically. 65

Invenies aliquid, in quo utare te magistro.

Thou shalt find something, in which thou may'st use thy self (as master.)

i. e. *thou may'st be thine own teacher, or learn to order thy self.*

1. **D** Espice divitias, si vis esse beatus animo.
Scorn riches, if thou wilt be happy in mind;
 Quas qui suspiciunt, semper avari mendicant.
Which they that gaze upon, being always covetous, live beggarly.
2. Commoda naturæ deerunt tibi nullo tempore;
The benefits of nature will be wanting to thee at no time;
 Si fueris contentus eo quod usus postulat.
If thou shalt be content with that which need requireth.
3. Cum sis incautus, nec gubernes rem ratione;
When thou art unwary, and dost not govern thy estate with discretion;
 Noli dicere fortunam cæcam, quæ non est.
Do not call fortune blind which is not.
4. Dilige denarium, sed dilige formam parcè.
Love the penny, but love its stamp sparingly.
 Quam nemo sanctus, nec honestus cupit habere.
Which no holy nor honest man coveteth to have.
5. Cum fueris locuples, memento curare corpus;
When thou shalt be rich, remember to look to thy body;
 Æger dives habet nummos, sed non habet ipsum.
A sick rich man hath money, but he hath not himself.
6. Cum discens aliquando tuleris verbera magistri;
Seeing when thou learnest, thou sometimes endurest the jerk of thy master;
 Fer imperium patris, cum exit in iram verbis.
Endure the command of (thy) father, when he groweth angry in words.
7. Age res quæ profunt, rursus memento vitare
Do things that profit, again remember to shun things,
 In quibus inest error, nec est certa spes laboris.
In which there is a mistake, and there is no certain hope (of requital) of labour.

66 CATO construed grammatically.

8. Concede gratis roganti, quod potes donare.

Grant freely to him that asketh thee that which thou can'st give;

Nam est in parte lucrorum, fecisse rectè bonis.

For it is in part of gains to have done well to good men.

9. Discute confestim quid sit quod suspectum est tibi.

Examine it presently what is that that is suspected to thee.

Namque solent nocere quæ sunt neglecta primo.

For those things use to hurt, which are neglected at first.

10. Cum damnosa voluptas veneris detineat te,

When the hurtful pleasure of lechery detaineth thee,

Noli indulgere gulæ, quæ est amica ventris :

Do not pamper gluttony which is a friend of the bellie.

11. Cum proponas tibi timere cuncta animalia,

When thou resolvest with thy self to fear all living creatures.

Præcipio unum hominem esse timendum plus.

I warn thee that only man is to be feared more.

12. Cum prævalidæ vires fuerint tibi in corpore ;

When thou shalt have able strength in body ;

Fac sapias, sic tu poteris haberi vir fortis.

See thou be wise, so thou may'st be accounted a gallant man.

13. Petitio auxilium à notis, si forte laboras ;

Desire help of thy acquaintance, if perhaps thou art in trouble ;

Nec quisquam melior medicus quam fidus amicus.

There is not any better physician than a faithful Friend.

14. Cur victima moritur pro te, cum ipse sis nocens ?

Why doth a beast sacrificed die for thee when thou thy self art faulty. ?

Est stultitia sperare salutem morte alterius.

It is a folly to hope for salvation from the death of another.

15. Cum quaris tibi vel socium, vel fidum amicum ?

When thou seekest for thy self either a companion, or a faithful friend.

Non fortuna, sed vita hominis, est petenda tibi.

Not the fortune, but the life of the man is to be enquired after by thee.

16. Utere

CATO construed grammatically. 67

16. Utere opibus quæsitis, fuge nomen avari.
Make use of thy wealth gotten, avoid the name of a covetous man.
 Quid divitiæ profunt tibi, si abundas pauper.
What do riches profit thee, if thou hast abundance and art
17. Si cupis servare honestam famam, dum vivis; (poor ?
If thou desirest to keep an honest name, whilst thou livest,
 Fac fugias animò quæ sunt mala gaudia vitæ.
See that thou shun with thy mind those things that are the wicked pleasures of Life.
18. Cum sapiens animo, noli irridere senectam:
When thou art wise in mind, do not mock old age:
 Nam quicumque senex, puerilis sensus in illo.
For whosoever is old, a childish understanding is in him.
19. Disce aliquid, nam cum fortuna recedit subito,
Learn something, for when fortune goes back on a sudden,
 Ars remanet quæ non usquam deserit vitam hominis.
Skill remaineth, and never forsaketh the life of man.
20. Tacitus prospicito omnia quæ quisque loquatur,
Keep silence, consider all things which any one saith,
 Sermo & celat mores hominum, & idem indicat.
Speech both conceals the manners of men, and the same discovers them.
21. Exerce studium quamvis perceperis artem.
Use study, though thou understand the Art.
 Ut cura adjuvat ingenium, sic & manus usum.
As care helpeth the wit, so also the hand helpeth the use.
22. Ne multum cures tempora lethi venturi.
Do not much care for the time of death to come.
 Is non timet mortem, qui scit contemnere vitam.
He need not fear death who knoweth to contemn life.
23. Disce, sed à doctis; ipse doceto indoctos;
Learn, but of them that are learned; do thou thy self teach the unlearned;
 Etenim doctrina bonarum rerum est propaganda.
For the doctrine of good things is to be propagated.
24. Bibe hoc quod profit, si tu vis vivere sanus
Drink that which may do thee good if thou wilt live in health.

Voluptas

68 CATO construed grammatically.

Voluptas est quandoque causa mali morbi homini.

Pleasure is sometimes a cause of an ill disease to a man.

25. Quodcunque laudaris palam, quodcunque probaris,
Whatsoever thou shalt have praised openly, (or) whatsoever thou shalt have allowed,

Vide ne damnes hoc rursus crimine levitatis;

See thou dost not condemn this again through the fault of lightness.

26. Tranquillis rebus caveto quæ sunt adversa.

In prosperity beware of things that are adverse?

Rursus memento sperare melius adversis.

Again, remember to hope better in adversity.

27. Ne cesses discere, sapientia crescit cura,

Cease not to learn, wisdom increaseth by care.

Rara prudentia datur longo usu temporis.

Rare wisdom is given by long use of time.

28. Laudato parce, nam una dies monstrabit

Praise sparingly, for one day will shew

Qualis amicus fuerit, quem tu sæpe probaris.

What a friend he hath been whom thou hast often commended.

29. Ne pudeat, velle te doceri, quæ nescieris;

Be not ashamed to be willing that thou be taught what things thou knowest not;

Est laus scire aliquid; est pudor velle discere nil.

It is a commendation to know something; it is a shame to be willing to learn nothing.

30. Cum lis & voluptas est juncta Venere & Baccho;

Seeing contention and pleasure is joined with Venery and Wine,

Complectere animo quod lautum est, sed fuge lites.

Embrace in thy mind that which is pleasant, but avoid the Contention.

31. Memento vitare demissos animo, ac tacitos;

Remember to avoid men of a sullen disposition and silent;

Unda forsan latet altius qua flumen est placidum.

The water perhaps is deeper where the river is calm.

32. Cum fortuna tuarum rerum displiceat tibi;

When the fortune of thy means disliketh thee.

Specta alterius quo discrimine sis pejor. (*worse.*)

Look at another man, and in what difference thou art

33. Tenta id quod potes, nam est multo tutius,
Attempt that which thou canst do, for it is much safer
 Carpere littus remis: quam tendere velum in altum.
To keep near the shoar with oars, than to hoist up the sail
into the deep.

34. Noli prave contendere contra justum hominem;
Do not maliciously contend against a just man;
 Enim Deus semper ulciscitur injustas iras.
For God doth always revenge unjust contentions.

35. Opibus ereptis, noli tu flere querendo:
When thy wealth is taken away, do not weep in complaining.
 Sed potius gaude, si contingit tibi habere.
But rather rejoice, if it befall thee to have wealth.

36. Est gravis jactura amittere quæ sunt damnis:
It is a grievous loss to lose what we have by missha
 Sunt quædam quæ decet amicum ferre patienter.
There be some mishaps which becometh a friend to bear patiently.

37. Noli promittere tibi longa tempora vitæ;
Do not promise to thy self long time of life;
 Quocunque ingrederis mors umbra corporis sequitur.
Which way soever thou goest, death the shadow of the body
followeth.

38. Placa Deum thure, sine vitulum crescat aratro:
Pacifie God with frankincense, suffer the calf to grow for the
 Ne credas placare Deum dum litatur cæde. (*plough.*)
Do not think to appease God whilst thou sacrificest with
slaughter.

39. Læsus cede locum fortunæ, cede potenti;
Being hurt give place to fortune, give place to a great man;
 Qui potuit lædere, aliquando valebit prodesse.
He that could hurt will sometimes be able to do good.

40. Ipse castiga te subinde, cum peccaris quid;
Do thou chastise thy self forthwith, when thou hast offended
in any thing.

Dum sanas vulnera, dolor est medicina doloris.
Whilst thou healest wounds, smart is the remedy of smart.

70 CATO construed grammatically

41. Nunquam damnaris amicum post longum tempus.
Never condemn thy friend after a long time:
 Mutavit mores, sed memento prima pignora.
He hath chang'd his manners, but remember the first pledges.
42. Quò sis mage gratior officiis esto charior;
That thou may'st be more pleasing in thy service, be more
indeared.
 Ne subeas nomen, quod dicitur Officiperda.
Lest thou undergo the name which is called a thankless person.
43. Suspectus caveas; ne sis miser omnibus horis.
Being suspected, take heed thou be not miserable every hour.
 Nam mors est aptissima timidis & suspectis.
For death is most fit for fearful and suspected persons.
44. Cum mercatus fueris servos in proprios usus;
When thou shalt have bought slaves for thine use;
 Et dicas famulos, tamen memento esse homines.
And call'st them servants, yet remember they are men.
45. Prima occasio est capienda tibi quam primum;
The first occasion is to be taken by thee as soon as can be;
 Ne quæras rursus quæ neglexeris jam ante.
Lest thou seek again what thou hast neglected before.
46. Noli gaudere repentinâ morte malorum.
Do not rejoice at the sudden death of evil men.
 Obeunt felices, quorum vita est sine crimine.
They die happy whose life is without fault.
47. Cum sit tibi conjux, nec res, & fama laborat,
When thou hast a wife and no means, and her name is su-
 Ducas inimicum nomen amici vitandum. *(spected,*
Think that the hurtful name of a friend is to be avoided.
48. Dum contingat tibi cognoscere multa studio,
When it befalls thee to know many things by study,
 Fac discas multa, & vites nescire doceri. *(taught.*
See that thou learn many things, and shun not to know to be
49. Miraris me scribere versus nudis verbis?
Dost thou wonder that I write verses in bare words?
 Brevitas sensus fecit conjugere hos binos.
The shortness of the Sense made me join these verses two
and two together.

AP60

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